THE CHURCHMAN.

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From the Christian Remembrancer.

Modern Miracles.

As illustrative of a principle which we have just adverted to, we trust that it is not in ourselves a sign of a temper other than that of believers if we suspend, without strong evidence—we do not say deny—our assent to such miracles as are obviously of a nature almost trifling. It does seem in a degree derogatory to the heavenly dignity of divine interferences to lower them down to the very commonest concerns of our daily life. An instance occurs in a volume (the fourth of the series now before us) containing, not so much lives as legends—we notice the difference with satisfaction—of the Hermit Saints of Britain. We give it in the author's words:

"It was the custom of the monks of the Abbey (of Glastonbury,) at the hour of mid-day, to retire alone to their several cells, for private prayer and meditation. This hour was held sacred; and no communication of any sort was permitted among the brethren. Neot, whose cell was nearest to the great gate of the monastery, was disturbed in his devotions by a violent and continued knocking. On repairing to the grating to ascertain the cause, he discovered a person who might not be refused, pressing in haste for admission; he immediately hurried to the door, but, to his confusion and perplexity, he found that, from the smallness of his stature, he was unable to reach the lock. The knocking now became more violent; and Neot, in *despair* of natural means for success, prayed to God for assistance. Immediately, the lock slid gently down the door, until it reached the level of his girdle, and thus he was enabled to open it without further difficulty. This remarkable miracle is said to have been witnessed to by all the brethren: for the lock continued in its place, and the people flocked together from all quarters to see it."—Vol. iv. p. 96.

It will not be disputed, that, in kind, this miracle is quite as important as the passage of the Red Sea, or the sun standing still for Joshua. What, by an unhappy term, are called the laws of nature, are as much suspended in the one case as in the others. Indeed, it would be difficult to assign degrees to miracles at all. But, unless the powers of judgment—surely in some and that a high sense God's gift—are to be annihilated in the consideration of holy things, this consideration only impels the mind suppliantly to ask for some criterion of miraculous agency. We do not argue for a cold, semi-rationalizing, hard, unyielding test, such as that of Douglas or Leslie from whom it seems borrowed. And we are quite aware that we must be very inadequate judges of the relative importance of occasions, on which it might and may please God to interfere for the protection and consolation of His Saints. Nay, if we adopted an inflexible canon of criticism which requires a heathen's

"Nec Deus intersit, nisi *dignus vindice* nodus."

such a thought is setting up our own judgment of right, as it were, against God's good pleasure and mercy. It would be that on such grounds we might, *à priori*, exclude our Lord's miracle of the tribute-money taken from the fish's mouth as lacking dignity. Even to mention such in such a way implies a degree of profaneness which we would fain seek to avoid. But what reply are we to give the scoffer who is prepared to suggest that S. Neot might have used means obviously at hand, such as a chair, to reach the lock—or, again, if he urges that the urgent applicant for admission ought in the difficulty to have been left until the hour of silence and meditation in the abbey was past, when S. Neot might lawfully have summoned one of the brethren to his assistance?

It is not the answer to S. Neot's prayer which causes us distress in this narrative; but rather the previous difficulty about the lawfulness of his, or anybody else's, prayer on such an occasion. Would it be right—and we are convinced that this question must often suggest itself to serious minds—to ask for God's special intervention by miracle, in such minor difficulties as the loss of any article which we prize or value? The case of the prophet restoring the axe which had dropped into the river, will, of course, be cited; but the peculiarity, or to speak more closely, the final cause, if we may so say, of the scriptural miracle, was to evince Elisha's character: such, if at all, in a very minor degree, attaches to the legend of S. Neot. We see on every side the difficulties which attend anything like dogmatizing on such a deep subject; but is a reverent criterion of miracles not to be expected? We own that *we* dare not suggest one: we are most thankful to Mr. Newman (preface to Fleury) for showing the unchristian and faithless temper evinced by the common controversial views of miracles: we only ask, and it is with unfeigned disquiet and hesitation, whether, in rejecting them, we are bound to acquiesce in the narrative which we have just quoted? or, if reasonable and yet loyal perplexities are involved in it, what religious end is gained by producing it?

Yet more: the principle of rigorously sifting alleged miracles is certainly adopted in the present practice of the Western Church: a court is solemnly summoned—counter evidence is challenged—a minute, and it may be a painful, process is gone through before canonization is awarded. How far was this course observed in ancient times—in rude countries—and at a period when evidence was worthy of the name? The verdict of the Church is of course satisfactory and conclusive; but was that verdict ever legitimately pronounced? S. Athanasius' testimony to the acts of S. Anthony we should be loth to question; but nothing parallel to this can be produced in the case of S. Neot and his anonymous panegyrists. We are not asking to apply hard historical tests to the lives of the saints: we gladly admit that the *facts* of ecclesiastical history differ generically from those of the annals of the world: but where is faith to end and blindness to begin? Faith ceases to be faith, at least in some matters—something better, holier, and more Christian, it may be, takes its place; but it must receive another name. We question whether it is the same grace which unhesitatingly receives, on the same grounds, and in the same temper, the miracles of Holy Scripture, and those recorded by the Catholic Fathers—equally with all those of the Bollandist collectors: at least, we should gladly receive a definite statement as to the existence of such a distinction, or otherwise: such, certainly, is but obscurely hinted at in the series now publishing. We cannot, nay, we dare not, read Capgrave and Alban Butler in the same spirit as we receive even Paulinus' life of S. Ambrose: and in saying this we go beyond what some will deem the verge of sobriety. But of this imputation we are careless: it is a truism to say that it is much more healthy to believe too much than too little.

Not that we are forgetful of the very ingenious, and, to some extent, consoling theory, which is put forth in the introduction to S. Neot's Legends, and still more expanded in a previous publication—the preface to S. Bonaventure's Life of Christ. It amounts to this: that rigid and scientific truth is not the end sought in and by such compositions: that they do not pretend to the character of narrations of positive fact: rather that they are poetical and abstract myths, which, so long as they involve a good religious lesson, provided, that is, they serve to vindicate the unearthly and hidden powers of the great spiritual world, and the presence of God with and for his chosen saints: it is beside the question and their object to prove or to disprove this or that event. Farther: it is added that the saints must have worked miracles in *some* way, or that *some* circumstances must have occurred in connexion with certain other facts which are ascertainable: as, for example, during the first thirty years of our Lord's human life, or in the Blessed Virgin's career; and then it is of no consequence what the legendist thinks proper to set down as these miracles or these details, even of the life of our Blessed Saviour, provided only that they serve to increase our faith, or reverence, or love. The collector of S. Neot's legends announces this principle in these terms:—

"Therefore, as the question 'Can these things really be so?' cannot be answered, it is no use to ask it. What we should ask ourselves is, 'Have these things a meaning? Do they teach *us* anything?' If they do, then, as far as we are concerned, it is no matter whether they are true or not, as facts; if they do not, then let them have all the sensible evidence of the events of yesterday, and they are valueless."—P. 81.

And, by way of instances, it is said, and with some truth, that all history, in spite of its pretensions, is, more or less, fictitious—that the coloring of narrative, more or less, changes the nature of facts themselves—that no second person can, however good his intentions may be, accurately state past events which relate to another; and that as romance is natural to the heart of man, ecclesiastical tradition only follows a recognized law of the mind, when it invests with the words and circumstances of life what never had, or could have, a substantial existence. The analogy of historical and scriptural pictures might, with some force, have been added. [We see that this obvious instance is adduced elsewhere.]

In one of the admissions above quoted, we might be disposed to join issue; it is just because certain narrations do not "teach *us* anything" that we are compelled to hesitate about them; not only to our minds are they not capable of that use which our Church assigns in one of the Articles to the Deutero-canonical Books, but rather the reverse. If they have a meaning, it is a distressing one: if they teach a lesson at all, it is other than a reverent one: it is one akin to intrusive familiarity. To take an instance: in one of the commonest Christmas carols there is a legend of a cherry tree bowing down to the Holy Virgin, shortly before the birth of our Lord; her inability to pluck the fruit, and her conversation with S. Joseph, are detailed: this story is not wilder and more romantic than many of the inventions of S. Bonaventure, in his life of Christ. We own that *we* can get no good lesson from this; rather it is a lowering of holy associations and sacred thoughts: it seems scarcely less than shocking: it strikes us as being little short of profane. We care, comparatively, less for the acknowledged fact that scoffers will take advantage of such legends; but we do dread very seriously the frightful thoughts which many such familiar stories will suggest to tender and religiously-disposed minds. It was a grave objection to the Jacob Abbott school of writers, that they dispelled the holy and hidden sense of mystery and distance which ought to attach to sacred things; the very same results* may, though much against the intention of their amiable authors, come from the indiscriminate perusal of such books as we are examining. We must never forget, that, in the ages of Faith, the lives of the saints were confined to believers; they were produced only under a vast system of religious associations, and accompanied by the corrective and salutary influence of living interpreters; the whole atmosphere of the daily walk was impregnated and suffused with the Church's breath of life; while now, these, in their way, very sacred narratives, are reproduced at every possible disadvantage—exposed to the careless gaze and rude touch of the profane and the schismatic, as well as of the cold and faithless; they lack their necessary and sanctifying accompaniments: what could be modified, changed, explained, and commented upon by the plastic influence of the Church, now goes forth naked, alone, and unchangeable, in indestructible print and paper. If "there is no proof that the writers intended these stories to be believed at all," and that "they are only wild and grotesque tales told to the novices by an aged monk at refection-time," (S. Helier p. 11.;) now that monks and refection and novice have, and much to our loss, been removed, we had rather see the monastic house restored before the monastic recreation.

Once more. Granting that the aim of history, especially in its mythico-poetical development, is essentially didactic and dramatic, rather than striving after close narrative of fact in the concrete, (though we think that the present authors have overstated this view) a question remains whether, even with this admission, the same principle applies to sacred things; or, whether again, the nature of history, as we *receive* it, is to be our object when we set about writing it anew. It may be, and it is very true, that the early history of Rome, or the ballad of Chevy Chace, may contain the scantiest possible residuum of facts; but the real question is, if we desire to write the annals of Queen Victoria, or the biography of Dr. Arnold, are we voluntarily, and with a perfect knowledge of what we are setting about, to adopt the mythical guise? Because, if it was right once, it is right now. We desire to convey practical lessons: are we, then, to invent circumstances, and to compose speeches, and to suggest possible or probable events, only to make such lessons more life-like and impressive? Time—the poetical spirit—successive traditions—the absence of monuments—national and praiseworthy feelings, all may account for and justify the fact, that all history *is* anything but history in its strict sense; but does this authorize us in contriving that it should be so, or prove that it must be so, and suggest that it ought to be so? We own that there is a sense in which poetical history is better than true history: Livy teaches better moral lessons than Niebuhr; the Arundel marbles are not to be compared or contrasted with Herodotus or Homer; but truth, severe truth, is a thing so very high and heavenly, that we dare not, rashly and adventurously, to tamper with it.

Besides, it may be questioned, whether the present collectors have made sufficiently distinct, what we are convinced must have been one principle with the ancient Hagiologists. We mean the direct allegorical and typical purpose with which they wrote. We believe, that, in very many instances, they never intended their narratives to be taken for other than written symbols. Thus, the ludicrous, in one sense, interviews of S. Dunstan with Satan—we allude to the legend of the tongs—only seem to have veiled some personal austerities and discipline of the saints. With such an understanding, and viewing them in this conventional light, we have less hesitation about the mediæval legends: only we should have been better satisfied had this aspect of them been more distinctly acknowledged and intimated. It is barely alluded to; and that as far as we remember only once. If we are told that we are reading practical instruction "in fairy fiction drest," we have no objection: it is the mixture of fact and fable that is so perplexing.

Last of all. It requires some consideration, whether it is altogether safe to state so broadly that such ecclesiastical narratives, as we have been commenting upon, are "designed not so much to relate facts, as to produce a religious impression on the mind of the hearer" (S. Neot, p. 74.) Will not some be led to apply this principle to Holy Scripture itself? and should it be said that inspiration makes all the difference; will it not be rejoined that inspiration itself, perhaps, adopted the very same principle? Narratives, it may be said, shall be inspired, and this for the sake of edification; and yet the facts and persons we are not bound to conclude ever did exist. And if thinkers are once led to the impression that the written Word is rather subjective than objective, we own that we could not answer Strauss. We wish to disclaim most fervently the thought of casting the slightest imputation of so horrible a design upon the present writers: and we should be glad, as for others, so for our own sake, to see these difficulties met and removed.

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* We trust that this, and one or two other phrases in the present paper, will not lead any to suppose that we are neglectful of the dangers and growth of a Crypto-Sabellianism among us. Few things of faith are so hard to realize as the truth of our Lord's Perfect Humanity; Mr. Oakeley has some very instructive observations on this point, (Preface to Bonaventure, pp. xxiv. xxvi.) It is hard to express ourselves in a single sentence; yet the mutual relations of the heresies of Eutyches and Nestorius, may point out that an unhealthy dread of Socinianism may lead to the same miserable result as an unhealthy dread, if such it be, of Tritheism: and either from a loose hold of the complemental nature of the Catholic verities.

Circular issued to the several Bishops by the Ecclesiastical Commissioners for England.

Extract from the Minutes of a meeting held Aug. 6, 1844.

"Resolved, That, until further notice, the published resolutions of the commissioners relating to grants out of their funds be suspended, except in the case of local claims upon tithes, &c., and except also as hereinafter mentioned.

"That applications for grants in augmentation of income be entertained, in the case of new churches already built, or in course of building, or the whole means of building which shall have been provided on or before the 1st day of August instant, in expectation of aid from the commissioners; and that all such applications, if made before the 1st of October next, be respectively taken into consideration as early as the state of the funds will allow.

"That a copy of these resolutions be transmitted to each bishop, with a request for the earliest information in his power as to the probable number of such applications in his diocese."

We deeply regret that the commissioners should have found it necessary to take the step announced by this circular. The reason for it is, however, rendered fully apparent by the latter part of the following paper, recently laid before the House of Lords by the commissioners, in compliance with an order, on the motion of Lord Clanricarde, for a return of all sums in their hands, not appropriated to any particular purpose:—

"The Ecclesiastical Commissioners for England are unable, for the following reasons, to return any sums, now under their control, as not appropriated to any particular purpose, in respect either of the Episcopal Fund, or of the fund applicable to the augmentation of small livings.

"1. The Episcopal Fund is formed by fixed contributions from the larger bishoprics, out of which fixed annual payments are made in augmentation of the incomes of the smaller.

"An annual surplus of about 6,000*l.*, which, according to the calculation made at the date of the Episcopal Act in 1836, is estimated as likely to arise, when the debtor and creditor sides of the account shall both be in full operation, by vacancies having occurred in all the paying and all the receiving sees, is liable to be varied in amount, either by increase or diminution, upon septennial revisions of the episcopal payments and receipts; the first of which revisions is now about to take place, upon new returns of income made this year.

"The contributions, from larger sees already vacated, having hitherto exceeded in amount the augmentations required for smaller sees, there has been and still is an annual surplus, amounting, at present, to about the same sum of 6,000*l.*

"This surplus has, from time to time, been nearly exhausted in providing episcopal houses of residence; and the present actual balance consists of a sum in Exchequer-bills, and certain moneys due from one of the contributing bishops, amounting together to about 12,000*l.*

"But neither this balance, nor the existing surplus annual income, can be said to be unappropriated; because, by further vacancies among the receiving sees, occurring before other contributing sees fall vacant, not only may the annual surplus at any time be absorbed, but the whole annual receipts may become insufficient to meet the increased claims thus arising upon the fund; and this contingency alone renders it impossible yet to consider any sum in hand as unappropriated.

"2. As to the *common fund*, applicable to the augmentation of poor livings, the circumstance of its being its primary object would, in the present condition of the church, prevent the commissioners from feeling themselves at liberty to return any sum as unappropriated, even had the whole revenues prospectively placed at their disposal by the cathedral acts become already available.

"*But these revenues being dependent upon the falling in of cathedral preferments, &c., the annual income increases only gradually; and it has been the invariable policy of the commissioners to afford the greatest amount of relief in their power to the existing spiritual destitution, by pledging this growing income, in perpetuity, from time to time as it accrues.*

"*The extent to which this principle has been carried appears from the list of* 562 *benefices and churches already augmented by the commissioners, which has recently been printed:* and it results, from their having done so much, that necessity will arise, in the current year, for supplying the other demands upon the fund—including the augmentations of archdeaconries—out of their stock:* the remainder of which may be considered as pledged to meet benefactions towards providing houses of residence for the poor clergy.

"The comissioners are, therefore, also unable to return any unappropriated surplus in respect of this fund.

"By order of the Board,
"Charles Knight Murray,
Treasurer and Secretary.
"*Whitehall-place, July* 30, 1844."

We should invite careful attention to the passages which we have marked in *italics*; because they contain a complete solution of the condition in which the commissioners are now placed, from the fact of their having resorted to the best possible means in their power of grappling with the spiritual destitution which met them at all points at the commencement of their labors. Their certain income increases each year, and has reached the annual amount of 30,000*l.*; and nearly the whole of that income is already pledged, in perpetuity, in augmentation of 562 poor livings: instead of their grants being limited within an infinitely small sphere, by the appropriation in each year of the produce of that year only. It is obvious, however, that this bold and decisive system of calling their growing resources into prompt and permanent action, must render it necessary for the commissioners to pause occasionally, until fresh vacancies shall have given them an increased amount of permanent annual income.

Let us hope that their breathing time will now be short; and that we may soon again find them pursuing a renewed and energetic course of usefulness.

The foregoing observations are wholly irrespective of the important proceedings of the commissioners under Sir Robert Peel's Church Endowment Act. Many districts have already been constituted, and others are in progress; and we hope in a future paper to be able to publish a summary of all that has been done up to the present time.

But here, again, our information leads us to fear that, without fresh aid and extended resources, the commissioners will be obliged to postpone at least many urgent cases. The act was based upon a calculation, that the means supplied by it would justify new endowments to the extent only of 30,000*l.* in perpetuity; and, as the amount of endowment must be 150*l.* upon the consecration of a church, this will of course only provide for 200 districts. We understand that the applications, already exceed that number; and that, at their resumed meetings in November, the commissioners will proceed to make a selection of the most pressing cases out of all which shall then be before them.—*Lond. Times.*

From the English Churchman.

Sisters of Charity.

Sir,—The attention of your readers has lately been drawn to the subject of conventual institutions, for the clergy, and also for laymen; would that some able and excellent men would take up that of similar institutions for single women! Why should there not be Sisters of Charity in our Church as well as in that of Rome? Surely, if such institutions existed, inmates would not be wanting; at least we might hope that, if not immediately, yet gradually, the prejudices against them would wear off, and the "determined, bitter, and scoffing spirit in which Protestantism has set itself against institutions which give dignity and independence to the position of women in society,"† would become subdued, when the gladdening and beautiful spectacle should be seen, in different parts of the kingdom, of companies of women, united together in a bond of holy fellowship, carrying out in strict integrity their pious and self denying resolution of devoting their lives "to the service of the poor, sick, and aged" members of their Saviour.

If I mistake not, you hinted that there was something of the sort in contemplation in the north-east of London; I earnestly hope it may have a definite result; that there may be a beginning made. One must, I think, foresee one danger likely to arise if convents were established among us for Sisters of Mercy; I mean the temptations they would afford to young persons of an ardent and enthusiastic temperament, fond of religious meditation and retirement, and longing to be engaged in one daily and yearly round of religious exercises, prayers and fastings, combined with active charity and self-denying exertions for the good of others, the temptation that would be presented to such persons to break through ties sacred and binding, (that of filial duty for example,) and forgetting that they ought "to do their duty in that state of life" unto which it had pleased God to call them; to seek to escape, it may be, from the persecuting unkindness, or dissimilarity of views and feelings, of relatives; or from the irksomeness of what *appear to them the common* and every-day duties of domestic life. But can this be considered a sufficient reason for denying to those persons who are *not tied* to any position in society, but are free to choose a rule of life for themselves, the privilege of such holy and blessed institutions as these, and their poor and afflicted brethren the benefits they might derive from their ministrations? Might not, also, the practice of inquiring into the circumstances of every applicant for admission into the convent, obviate, in a great degree, this objection? I would wish this letter to be regarded as an entreaty that this subject may be taken up by some one capable of appreciating the arguments for and against such institutions; and imbued with a spirit of love and charity for those sisters in Christ for whom they would form so holy and grateful a refuge and home in this world, and so great a means, we may trust, of enabling them to reach that glorious home in the world to come, purchased for them by the death and sufferings of their ever-blessed Lord and Saviour.

I am, &c. A. B.
One personally interested in the Subject.

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* The list of augmented churches has been printed also for the House of Commons; so that it can be procured by the clergy and others at the usual trifling cost.

† Church of the Fathers.

Communications.

For the Churchman.

The Andover Theological Review.

Rev. and Dear Sir,—I hardly feel justified in presuming, either upon your time, or that space in the Churchman, which might be more fitly occupied by men more devoted to the study of those matters which now so much interest your readers. I trust, therefore, in your candor and love of the truth, to rectify all mistakes, misapprehensions, or misconstructions, which my ignorance or injudicious zeal may lead me into.

The August number of the work named above has accidentally fallen in my way within the last few days. In the intervals of more earnest study, I have hastily glanced at its contents, in order to learn the grounds of that unceasing obloquy which comes from that denomination of Christians, towards us who profess to be of the Church—presuming I should there find a plan of the principal grounds of the warfare, which, of late, they profess so openly to be urging against Prelacy—the violence, not to say virulence, of which falls mainly upon our poor body, which they all along, and their brethren of the New Englander, profess to consider so "insignificant" and "contemptible."

The main objection to us, in both these works, is not want of piety and good conduct, nor want of "spirituality," as they call it, nor because we use precomposed prayers, but because we *profess* to belong to "the Church." This form of expression is quoted by them in distinctive type, almost in illuminated capitals, to show the serious *abuse* heaped *upon them.* Now, to my mind there is little or nothing, in the use of the words thus, *naturally* calculated to excite any such apprehension. I cannot but think the great cause of *pain* and *offence* consists mainly in some peculiarity of self-estimation, or of some other part of the consciousness of the *suffering subject*, more than in any natural fitness of the *offending object* to produce such a result. To show this we have only to refer to other communions. It cannot for a moment be believed, that any member of the Roman or Greek Church, or of any of the Eastern Churches, would feel *abused* and *insulted* by the use of any such form of expression by us, even if residing in their midst. They would use the same form of expression as applicable to themselves, and would expect us to do the same. That this is the fact in regard to those ancient and Catholic communities, is most incontestible; and that the contrary is the fact in regard to most of the Protestant denominations or churches in this country, is equally undeniable. The sensitiveness of the reviewers above named, upon our use of the terms "the Church" and "dissenters" is calculated almost to remind one of the fox in the fable, who having, by an unlucky accident, suffered a personal mutilation, which most of his brethren looked upon as a deformity, forthwith called a council of the fraternity, and insisted that the entire species should submit to the same mutilation, as very much conducing to personal beauty. They insist first, that Presbyterianism is superior to Episcopacy; secondly, that there is no need of either; thirdly, that we shall admit both these propositions, at least, in our forms of expression, or be called uncourteous.

There may perhaps be fault on our part, in not complying with the requisition. The Bishop of this Diocese, (Vermont,) in his "Letters on the novelties that disturb our peace," seems to think we are in fault in this matter. I admit courtesy is due to all men; and we all admit that all the Protestant denominations, (whose notions of the Church are very various,) are not only members of the Church, but constituent portions of the Universal Church, as *they severally* define these terms. But they require us to admit they are portions of the Church, as *we use* that term. Now, this may be impossible; for the difference between us and themselves, in regard to the import of the word Church, and the nature of the institution, is radical and irreconcilable. They profess to believe that the Church on earth exists only in the hearts of believers; that it is not a visible, natural body, but an invisible, spiritual essence. Now, if the Church of Christ on earth is a visible, external organization, one and indivisible, having symmetry of structure and dependence of parts, then it is certain the several Protestant bodies, not so organized, are not a *part of this Church.* They do not profess to be; nor indeed to believe in any such one, holy, Catholic, and Apostolic Church, which is the *visible* "company of all true believers." They scout, denounce, and ridicule any such "pretension" as they call it.

Now, I apprehend the great majority of our clergy, and the laity, who have been at the pains to examine the subject, do truly believe in *such* a Church—and that is what they intend to signify by belonging to "the Church." And if when called upon to declare their sentiments upon this point, they also profess that the other Protestants in this country, *in their belief*, do not form a portion of *such a Church*, what is it more than these Protestants themselves believe and openly profess? Why then, it may be asked in all humility, are we to be denounced, or blamed, for using the term Church according to our belief of its fair import, as declared from Holy Scripture and the standards of the English and American Episcopal Church, to which we profess conformity? It would seem more just to blame us for our professions of faith, than for being considered adherents to our standards.

Upon other subjects, if men differ, their *words* are expected to indicate this difference of *opinion*, and ordinarily no offence is expected to be taken at such use of language. But *here* it is pronounced, at once, *bad taste, presumptuous, arrogant*, and "*contemptible.*" This latter word seems to be a favorite epithet in relation to the subject, in the New Englander. (See the Review of Dr. Stone's Mysteries Opened, October, 1844.)

Now, it might not be kind or charitable in us to suggest that this restiveness, under the expression of our opinion, in regard to the import of the word Church, is no sure proof of nobleness of spirit in them, and in us it is simply claiming for our opinion what every man claims for his opinions, i. e. that we are in the right, and those who differ from us in the wrong. If any one feels seriously abused by our declaration, we should hardly expect it to be those who had a full, deep, and abiding consciousness of being in the right themselves;—and we should not expect those who felt that we are clearly in the wrong, and obviously so, would be very severe in the terms of reproach which they applied to us—especially should we be surprised if this were the case with men remarkable for meekness, and that charity "which suffereth long, and is *kind, envieth* not, *vaunteth* not *itself*, is not *puffed* up, doth not behave itself unseemly, *is not easily provoked, thinketh no evil.*" I hope then, in future, that those who say and write so much about our "want of charity," will not claim that *their* demands for that grace in others, or their own *exhibition* of it, depend mainly upon their loud complaints of abuse, their bitter railing, or irreverent attempts at ridicule of sacred observances.

In what I have said, I do not wish to be understood that these Protestant bodies may not be portions of the true Church; but only that, as most of our Church define the word Church, they cannot be integral portions of it, partaking fully of its organization and Divine life.—Fragments they may be, broken off from the true vine, in one sense; and in their sense they may be the true vine, and we the fragments; or both may be portions of the true vine. I have no time or ability to discuss that point, but claim for myself, and will accord to others, the right to use the term Church in the sense most accordant with its true import, as gathered from the best lights attainable, according to my own belief. And unless they are conscious of having more true piety and personal godliness than others, (which hitherto they have put forth as an unanswerable argument to prove the excellency of their system, never once dreaming that any one would have the hardihood to dispute *what they felt,*) or unless they *now feel* that our Church has more just grounds of claim to be considered the, or a part of the, one holy, Catholic Church, than they have, which would make it very uncourteous in us, to allude to the matter, by way of reproaching them for their defects; or unless there is now to be some new definition of Christian charity and courtesy; or unless some other notable change is soon to be brought about, I must esteem this ceaseless clamor about our using the term Church as we understand it, and "studiously refusing" to use it in their sense, if you please, is very puerile—it is like saying, "We have piped unto you, and ye have not *danced.*"

But lest I should seem to lack charity myself, or to judge others harshly, I beg to extract a short paragraph from the work named at the head of this article. The extract is made from an editorial notice of Dr. Woods on Episcopacy. Whether the review is from the pen of Rev. B. B. Edwards, D. D., or his coadjutor Professor Park, or from Dr. Robinson, or Professor Stewart, with whose "special co-operation," we are told on the title page, the work is conducted, we know not, but presume, from the character of the article, it comes from the senior editor. After praising his author, as he ought to do, and admitting that in the book there is no *attempt* at ridicule, he proceeds to say, "The *reader* cannot fail to see that many things in the Episcopal system are *shown* to be ridiculous." This depends, we suppose, upon who the reader is. Thomas Paine and Voltaire esteemed all the verities of the Christian Church, the incarnation of the Blessed Son of God, the fall, and redemption of man, and every thing of the kind, to be ridiculous in themselves, and fit subjects of ridicule. The editor proceeds:—"We do not hesitate to avow the belief, that well conducted ridicule is a proper, and will be a most useful weapon against the claims of Episcopacy." Abner Kneeland thought the same in regard to all the institutions of the Christian Church, and indeed, as to all religion; and for attempting to put it in practice was convicted of blasphemy, and by the Supreme Court of Massachusetts sentenced to the home of felons and the corrupters of the public morals. But continues the editor, "False pretensions in religion, assumptions of spiritual power, and every thing of the nature of pomposity and show in sacred things, are proper subjects of ridicule." All scoffers and revilers of religion, and most worldly and unconverted men have the same feeling as to all religious worship. They relish a plain sermon, but they dread the prayers of our Church, and especially the liturgy. But what, gentle reader, in our Church, would you imagine had so exposed us to the ridicule of these our friends, who feel so aggrieved not to be more fully recognized by us as brethren? One would conjecture it must be some "novelty" either in doctrine or worship. But hear the words of the reviewer:—

"No one can bear wit with less composure than a pompous man. Wit to him is vinegar to nitre. His solemn composure, his stately movements, are ruined by sallies of humor; and nothing affords *greater satisfaction* to those who despise his *affectation*, than to see the effect upon him of well directed satire. There is one practice of the Episcopal clergy which we have hitherto abstained from criticising, because there is a *seeming* sacredness about it; but being a part of the system by which the minds of men are *injuriously affected in favor of forms*, it ought to be spoken of as we think it deserves. We allude to the practice of secret prayer on the part of the clergyman before his congregation—his bowing himself upon his reading desk, and covering his face in his hands that he may *appear* to others to pray. We dislike to see any minister, on his taking his seat in the pulpit, cover his face with his hands and *appear* to pray." (The italics are ours.)

The reviewer is not so ignorant or so stupid as not to know that this practice is common to all devout persons in our congregations, as well as to the ministers and people of the Methodist Church, and some other Protestants: and the secret of the reviewer's desperation doubtless is, that some of his own ministers and people, feeling its great fitness, in coming into the house of God, have adopted it. If he thinks he can make it appear ridiculous to the devout ministers and members of his own Church, and his own thoughtless and incorrect mode of entering the sacred place of worship, decent and becoming, he will find himself greatly mistaken. We recommend him to review his review, and retrace his steps. We know the general devoutness and sincerity of the Presbyterians and Congregationalists of New England too well to expect them to relish such a recommendation. They will be shocked and pained at such language—they would be glad to see the same practice introduced among themselves—and that is what the reviewer fears doubtless.

But this article of the reviewer, if it shows nothing else, shows very plainly what we must do to obtain the fellowship of such writers.

Can any one blame us for not desiring any closer communion with them? Is it unreasonable to say such men violate the common charities and courtesies of cultivated life? And why should they wish to be of the same communion with those of whom they think and say such things? This reviewer uses no disguise;—he either does intend to have us understand, that in his opinion all such devotion is a mere pretence, a solemn mockery; or else that men are never to seem or appear to pray, but to be habitually irreverent in the house and worship of Almighty God, in order to avoid the imputation of pharisaical sanctimony. In either view of the subject it is impossible to reconcile the language used with any import short of an intention to render all that our Church holds sacred, either in her worship or doctrines, the objects of scorn and ridicule, before a profane and evil world.

Now of this we do not complain. We do not fear what the reviewer or any other man can do to us. But all can see that it is not alone our belief in regard to the nature and institution of the Church which so much offends our brethren of this class—it is any thing and every thing—no matter what, so it be effective. For if the offering of prayer to Almighty God—"in any mode, in any form"—is a fit subject of ridicule, then tell us what is not! And this comes from Andover, the very fountain-head of authority among Puritans of the present day.

I have only room for one more extract, which will show in a strong light the impropriety of our adopting their forms of expression in regard to the Church. In an article by Rev. Lyman Coleman, upon the "Christian Sabbath," page 540, we have this—"The Puritans"—"have the immortal honor of first giving to the Christian world" [we should say the Church] "the Sabbath." Now, waiving all cavil in regard to the time of this important discovery, and the authorship of the celebration of the Lord's day, as a grand leading festival in the Church, we have only to say, that this unconscious use of language shows how they esteem the Church. "The Church" and "The Christian world" with them are the same;—with us the Church and the world are precise opposites. The one cannot be predicated of the other;—thence with us to say "Christian world," is a solecism of the grossest nature, and not to be conceived of without confusion of ideas. The first thing we require of all adults, when they come forward for admission into the Church, is, "to renounce the world, the flesh, and the devil, so as not to follow, or be led by them." Hence with us to say the "Christian world," is no more consistent than to say the Christian flesh, or the Christian devil, or the worldly Christian, the fleshly Christian, or the devilish Christian. But this form of expression comes from a theological professor at Auburn. And it is doubtful whether any writer among us can be shown to have used a form of expression so exclusive of any denomination of professing Christians from the Christian Church as this of Mr. Coleman. But we do not object to their use of this form of expression. If they find it more in accordance with their their theory of Christ's glorious body to call it the "Christian world," we are content. But we do not wish to be required to use language so, or to conceive such ideas, or to ridicule prayer. We leave all this to the Rev. B. B. Edwards, D. D., and his associates and coadjutors, wishing them all united success in their labor of love.

LAYMAN.

Montpelier, Nov. 7, 1844.

For the Churchman.

NEW YORK, Nov. 13, 1844.

Mr. Editor,—Will you do the cause of Education in the Church, the good service of publishing the enclosed statement, this week if you please, with the remark, that, as so many applications are before this community at this moment, Bishop Smith only humbly solicits the smallest sum which will relieve Shelby College from embarrassment, and will be very thankful for such clerical co-operation as will enable him to realize within the next four or five weeks the small amount of $100 from each parish in the city and in Brooklyn.

Very sincerely, your friend,

— B. B. SMITH.

Shelby College.

It is now ten years since the interest and the benevolence of the Church at large were solicited in behalf of a plan which looked forward to supplying Kentucky and other portions of the West, with a clergy raised up and trained upon the spot where they were hereafter to labor, and which further contemplated the provision of a liberal education under the auspices of the Church, of at least her own sons.

What good those efforts did, into what shape they have since grown, and what is now most pressingly wanted, are points to which it is desired, once again, after so long a time, to call the attention of the friends of the Church in the West.

1. What results have flowed from the efforts made ten years ago for sacred education in Kentucky?

The whole amount of funds then collected, at home and abroad, did not vary much from $15,000, some considerable portion of which was for current expenses, such as the support of a Professor, &c.

It is with humble gratitude to Almighty God, that it is here recorded, that after contributing very largely to the accommodation of the Bishop of the Diocese, whilst almost wholly uncompensated otherwise for his services, and to the accommodation and benefit of above thirty theological students, that sum has hardly been sensibly diminished,—the property of the Theological Seminary consisting, at this moment, of the proceeds of the sales of the buildings in Lexington, just effected by order of Convention, amounting to $11,500, two thousand of which belongs to the library fund, not yet invested in books; and of the present very valuable library deposited at Shelby College, which is valued moderately at $3,500, along with which is estimated a most valuable addition of about seven hundred volumes, by the purchase of the excellent collection of English theology, constituting the library of the late lamented Rev. Wm. Jackson, of Louisville.

In all, about thirty theological students have enjoyed, for a longer or shorter time, the advantages of the efforts made by the Church in Kentucky for their benefit; of whom twenty-one have been admitted to holy orders. Of these, the greater part are laboring at the West; about seventeen have done more or less service in Kentucky, and nine belong to her present number of clergy; whilst three have done good service to the neighboring Diocese of Ohio. Three have already departed this life. One is successfully laboring in England, his native land; whilst only one has proved himself unworthy, alas! of the hopes which the Church reposed in him. Compare these results with those elsewhere developed in so short a space of time, and surely we have reason to "thank God and take courage."

2. In this effort it has occurred, as it often does, that man purposes and God appoints; that the good intended and attempted in one direction, takes effect in another; that what man would shape after one fashion, God shapes after another and a better.

It will be seen that these ten years' efforts have brought forward but two of the sons of the soil; whilst an intermediate class of candidates for orders, born elsewhere, but partially educated in Kentucky, makes up a large proportion of the number of the ordained. It soon became apparent that two *special efforts* would thus become *constantly* necessary—the effort to collect the young men from abroad, and the effort to raise the means in considerable part for their support. Failing the efforts, and in the course of events it was found impracticable to make them, the number of students gradually diminished until it was reduced to one, and he a native born Kentuckian.

Under these circumstances, it was resolved to attempt a grammar school and a college in connection with the Theological Seminary, and of which, some twenty years hence, it was hoped it might become the efficient feeder and helper.

At this juncture, in the good providence of God, Shelby College was offered to the Church, and by the action of a Special Convention of the Diocese, convened for that purpose, this offer was accepted.

The property at Shelbyville thus vested in the Church, consists of a College edifice, about fifty feet square, and two stories high, together with a president's house, with four rooms on the lower floor, and three in the attic. The grounds consist of about fifteen acres of land, most beautifully situated on a hill, half a mile northwest from the village, and skirted in the rear by a beautiful stream. The whole has cost above $16,000, and, except a small sum, secured by avails coming from the College, and not from the Church, is wholly unencumbered.

The remaining portion of the year, after its surrender to the Church, the College was conducted by the two professors having charge at the time. The next year it was placed under the charge of two young professors, having the ministry in view, whilst efforts were making to obtain a president. The next year, and that which has just expired, the College has acquired a high and just reputation under the laborious and self-denying charge of the Rev. Dr. Drane, late, and now again, of Wilmington, N. C.

Upon his recall and resignation, the Rev. J. D. Berry, late of the Diocese of New Hampshire, and long a practical educator, was placed at the head of the institution. He expects to be assisted by a brother-in-law, who is looking forward to the ministry of our Church.

3. This last year's arduous experiment has disclosed wants, which, if not supplied, will render all these professions, and all previous efforts, of comparatively little avail. The Rev. Dr. Drane was exceedingly disheartened by those three wants,—the want of a dining-room, with dormitories for the young men, the want of a tower and bell for the College edifice, and the want of a small apparatus, sufficient for a beginning. To these may be added the want of a study-hall, for lack of which President Berry has been reluctantly constrained to fit up the chapel for that purpose. And it must be remembered that this chapel serves the purpose of the only Episcopal Church in the village.

At a meeting of the Prudential Committee, a week or two ago, it was resolved that the most pressing of these wants MUST be met, no matter at what hazard or cost. Accordingly, a Building Committee was authorized to contract for a dining-room, and a few dormitories, &c., at a cost not to exceed $1,500, and *to mortgage the whole College property to secure the future payment.* It would have been unwise in itself, and too cruel to the President, after the experience of the past year, to have expected him to commence a new term without these indispensable accommodations.

At this juncture, the Bishop of the Diocese has been urgently solicited by the friends of the College to remain at the East a few months after General Convention, to make collections in behalf of Shelby College. The whole amount needed cannot exceed $5,000 or $6,000. And indeed the greatest relief will be afforded if only $2,000 or $3,000 are contributed.

This method is taken to announce Bishop Smith's intention, should it meet with the approbation of the Bishops within whose Dioceses he expects to operate, to make the attempt desired of him by the friends of the Church in Kentucky.

Will the friends of the Church promptly furnish the means of redeeming the College Chapel from all common uses, so that it may be fitted up solely for sacred purposes? Will they furnish the means for a tower, spire, and bell, all of which are so much needed to impart a tasteful, scholastic and sacred appearance to a building which at present has nothing to mark out its purposes but its commanding position, and no means of either summoning the students to prayers, or the citizens, on the Lord's day, to worship? Will they furnish the means of paying for the most needful buildings, which are now in the progress of erection, and which otherwise must prove a lasting incumbrance upon the property? Will they furnish the means for affording to our young men some small portion of the advantages which are derived from the splendid philosophical apparatus of our Eastern Colleges?

By their bounty a noble work has been begun in Kentucky; shall it languish and expire? But for the Theological Seminary endowment, Shelby College never would have been the property of the Church. At some future time, the funds consecrated to this department of the great work, will probably be expended at the door of this infant College. At present, its valuable library is one of its principal attractions; and theological students are entitled to tuition and room-rent gratis. And during the past year, four young men looking forward to the ministry, one of whom has just been ordained, have derived more or less benefit from the library and the instructions of the president and professor.

If this College and Seminary be a plant of the planting of the right hand of the Most High, may it strike root deeply downward, and bear fruit abundantly upward. If it indeed be so, we know that no weapon formed against it can prosper.

B. B. SMITH,

Bishop of the Protestant Episcopal Church in the Diocese of Kentucky.

For the Churchman.

Behaviour in Church.

Dear Sir,—I fancied there was an improvement in our Church on Sunday, and flattered myself it was in consequence of the communication I sent you last week. Very few remained seated during the Psalter, the Te Deum, and the singing—hardly any at all when the Creed was said, or the Gloria Patri said or sung. Among the exceptions I noticed an old lady that thanks God she is no Puseyite, and a "youngish" man who says he considers Sunday a day of rest.

I regret that my communication was written so carelessly as it appeared in print. I cannot attribute the faults to the compositor and the proof-reader.

Yours particularly, P. P.

For the Churchman.

Theological Seminary of Virginia.

I regretted, Mr. Editor, to see in the Churchman of the 9th and 16th inst., two articles reflecting rather uncourteously upon the Theological Seminary at Alexandria. And I doubt not but that the writers of the articles, if good sons of the Church, will themselves regret having published them, for the following, if for no other reason:—Truly every true Churchman must feel deeply interested in the religious instruction of the slave population; and those of us who have been born south of the Potomac well know that such instruction will be better received, and likely to accomplish good, if given by men graduated at a Southern Institution. If the colored population of our Southern States are ever to be instructed in divine things, it must be by those who understand the relation between the master and slave, and are possessed of such sympathies, and occupy such a position as in a measure to secure the confidence of both. And how can this be so effectually done as by a residence amongst them? The Seminary at Alexandria is the only one I believe established in any of the States where slavery exists; and if that Institution furnish not men for this most Christian work, sure I am no other is likely to supply the deficiency.

I am happy to say that many, not only in my own, but in other parishes of this city, have felt the force of this claim on the part of the Virginia Seminary, and have responded liberally to her call for aid.

God grant that the day be not far distant when the Church, recognising the just claims both of the African and the Indian, shall make ample provision for them; not abating but increasing and extending her charitable labors in behalf of our own kindred, until all shall be gathered into one fold!

L. P. W. B.

For the Churchman.

Missions.

Mr. Editor,—A collection for the relief of *Domestic Missions* will no doubt be taken up in all the Churches of this Diocese to-morrow, (Nov. 24th,) as *recommended by the Bishop.* Justice requires that some effort be made to pay those who have been in the service of the Church *since 1st of April last,* without compensation. The missionaries in the Western States depend chiefly upon the small salaries *pledged* to them by the Church, which in General Convention of 1835 (endorsing the Constitution of the Domestic and Foreign Missionary Society) invites the minister of each congregation to request its members to contribute periodically to its [Society's] funds, and now, through her Bishops, appeals to all the faithful, to save *her* from the dishonor of unfulfilled engagements, and her missionaries from undeserved suffering.

Saturday, Nov. 23. X. Y. Z.

The Churchman.

New York: Saturday, November 23, 1844.

Collecting Agents for the Churchman.—Henry M. Lewis for Alabama, Tennessee, and Missouri.

Israel E. James for the Southern and South Western States and Florida, assisted by James K. Whipple, William H. Weld, O. H. P. Stem, John B. Weld, B. B. Hussey, and Theodore Baggs.

C. W. James for the Western States, Iowa and Wisconsin, assisted by Moses Meeker, James R. Smith, J. B. Humphreys, J. T. Dent, G. H. Comstock, and E. Y. Jennings.

Results of the General Convention.

Theological Seminary.

We deviate somewhat from the plan which we had marked out, in order to notice a pamphlet* entitled "Episcopal Visitation of the General Theological Seminary," and consisting of that portion of the Proceedings of the House of Bishops which respects their action as visiters of this Institution. In this Visitation forty-three questions were proposed, which, with the respective answers of the several professors, are published. To these are added twenty-four questions which were afterwards propounded by Bishop McIlvaine to the Professor of Ecclesiastical History, together with the professor's answers addressed to the presiding Bishop. The result of the Visitation is, that no practice or doctrine in the Seminary has been censured, no professor admonished, no complaint made to the Board of Trustees, no suggestion which can reflect either directly or indirectly on the Faculty or their administration. So far otherwise, the Bishops with a view to the increased efficiency of the Institution, recommend the addition of a new officer, "a Pastoral Head," and that immediate measures be taken for the erection of a suitable chapel, in which the full service may be celebrated, and the pastor officiate on every Sunday. We understand that several of the Bishops have declared in private that they were relieved of fears which they had entertained, and found the Seminary in a sounder state than they had been led to expect; otherwise, and judging only from the printed Report, we should have said that the Visitation had amounted to nothing.

Of the forty-three queries which constituted the first edition, three were addressed exclusively to the Professor of Ecclesiastical History; leaving forty for the other professors. Of the Professors, Bishop Onderdonk, and Drs. Moore and Ogilby, particularize each question in their reply and meet it with an answer. Dr. Wilson divides the questions into two classes, and gives general answers; annexing particular replies to a few queries which were not comprehended in the two classes. Dr. Turner gives particular answers to twenty-one of the questions, and disposes of the others as follows:

> As most of the questions relate to points of theology with which the department entrusted to me is only indirectly concerned, I presume that answers from me to such questions are not expected. If, however, I should be mistaken in this view, I would beg leave to say, that whatever I may have taught the students, either in the lecture-room or in private intercourse, which can be thought to bear on such points, has been in accordance with the principles of our Church, as developed in the articles, liturgy, and homilies, and as explained by her early writers, particularly by Hooker.

Professor Haight also dismisses twenty-three of the questions with the remark that they do not belong to his department, and that hence he has never been called upon to give any instruction in relation to the subjects embraced in them.

Dr Moore's answers are characteristic: we shall quote one:

> To the 13th question I answer, that in my department, I have no reason to complain of want of "diligence" in the majority of the students; that I cannot pretend to judge of their "piety;" that I believe them to be orderly; and that I think the "general tone of their manners and behaviour" good.

And in this connexion we may give the following question from the second series proposed by Bishop McIlvaine:

> 13. Are any outward or bodily expressions of reverence towards the communion-table, either at the communion, or otherwise, except such as are common in our churches, practised in the Seminary, or inculcated privately or publicly among the students?

And answer by Professor Ogilby:

> 13. I am sorry to say that the Seminary has no "communion table."

The Professor would have made a better point if he had stopped here; but he goes on:

> * * * * * * I have *nowhere* seen "any outward or bodily expressions of reverence towards the communion table, either at the communion or otherwise, except such as are common in our churches;" nor have I known of their being "inculcated privately or publicly among the students."

It is remarkable that no direct questions have been put in relation to the necessity of Episcopacy, to Baptismal Regeneration, to Justification, the distinctions of sins, prayers for the dead, private confession, sacerdotal absolution, the Sacrifice of the Mass, and a number of other subjects on which we had supposed that satisfaction would be required.

The omission, however, ought not to excite surprise, since the questions have been constructed on no principle of unity. If the Pope, the Oxford Tracts, and the father of modern neology and Calvinism had been present in person or in effigy, and if the questions had been elicited from the Rt. Rev. Fathers by their several fears of each, and had then been shaken in a hat and drawn out for numerical arrangement, they could not have had less coherence and mutual dependence. We mean nothing disrespectful, but merely to say that the visiters have avoided, doubtless advisedly, and perhaps judiciously, all appearance of system in the questions proposed.

The questions bearing on Romanism are, for the matter of them, just what might be expected from the want of system in their arrangement; popular rather than critical; or, if critical party tests rather than Church tests; so that the desired disclaimers, when obtained, have been owing more to the frankness of the respondents than the closeness of the queries, and when not obtained have left the querists at a dead stand. Thus, under the first question,† Bishop Onderdonk makes the important announcement that he denies the right of the Roman Church to jurisdiction, and accounts communion with her to be a sin, though the terms of the query would have been satisfied by saying that he had taught that, "As the Church of Hierusalem, &c., so also the Church of Rome hath erred * * in matters of faith." The visiters appear to have been satisfied with the Bishop's answer, as well they might be, if they asked a disclaimer of Romanism. Again, however, in reply to a query about the compatibility of the doctrine of our Church with the decrees of Trent, the Bishop very quietly tells them "that there are more *apparent* than *real* discrepancies between the decrees of Trent, considered as embracing mere *opinions*, and our standards; but, that these decrees, considered as setting forth and enjoining *the faith*, are incompatible with the doctrines of this Church;" and as the visiters appear to have been equally satisfied with this answer as with the former, one is tempted to ask, Why was the question put?

Again; on the second application of the screw by Bishop McIlvaine, occurs the following question:—

> 23. Since the Church has "authority in controversies of faith," but yet "it is not lawful for the Church to ordain any thing contrary to GOD'S Word, neither to expound one place of Scripture that it be repugnant to another;" do you teach that it is lawful for any student of the Seminary to exercise *his private judgment* in deciding whether the Church hath ordained any thing contrary to GOD'S Word, or hath expounded one place of Scripture that it be repugnant to another?

To which the Professor answers flatly, "I do not so teach." What then? Can the Church require him to inculcate such an exercise of private judgment? Can the Church forbid submission to her own authority? If not, we are again at a loss to know why the question was put.

Again; in regard to Infant Communion, Professor Ogilby, in reply to a question of one of his class, had said that he would condemn those who should practise it *now*, but that he declined to sit in judgment upon those Churches which from the 3d century to the 12th, saw fit to observe it. Bishop McIlvaine thinks that to justify Infant Communion is inconsistent with the doctrine of the XXVIII. Article, that the Body of CHRIST is received by faith, and thus seeks to drive the Professor to a denial of the Article:—

> *Question* 16. Since, according to the 28th Article, the mean whereby the Body of CHRIST is received in the Lord's Supper is *faith*, do you teach that it can be maintained, consistently with this doctrine, at any time, that Infant Communicants are in any-wise partakers of CHRIST in the Lord's Supper?
>
> *Answer* 16. I would respectfully refer this question for answer to those who *advocate* Infant Communion.

So again:—

> *Questions* 9. How do you teach the views of the Church concerning the presence of the Body of CHRIST, when, in the 28th Article, she says it is *given, taken,* and *eaten* in the Supper, *only after a spiritual and heavenly manner*, and that the mean whereby it is received and eaten in the Supper *is faith?*
>
> 10. Do you teach that the Article defines the mode of CHRIST'S presence in opposition to the doctrine of a real *bodily* presence, or not?
>
> 11. Do you teach it to be the doctrine of the Church that CHRIST is present in, under, or with, the bread and wine in the Supper, or only by His Spirit, in the heart of the worthy communicant?
>
> 12. When you speak of a Real Presence of CHRIST in the Supper, do you mean that you teach that the Body of CHRIST, which ascended into heaven and is now at the right hand of GOD, is present in that sacrament and is verily taken and eaten by the faithful communicant?
>
> *Answers.* 8, 9, 10, 11, and 12. To these questions I reply, that the Church, in the 28th Article, declares against the Romish tenet of a "real *bodily* presence," and asserts that "the Body of CHRIST is given, taken, and eaten, in the Supper, only after an *heavenly* and *spiritual* manner;" that is, *not* after an *earthly* and *carnal* manner.
>
> With the Church, I wholly avoid entertaining, in a *positive* way, the question touching the *mode* of the Presence. It is enough for me, that, to the *faithful* receiver of the consecrated elements, CHRIST'S promise is made good. "This is my Body,"—"This is my Blood;" and that the Bread and Wine, which we break and bless, are, as St. Paul teaches, "the communion of the Body and Blood of CHRIST." (1 Cor. xi. 16.)
>
> N. B. These questions I answer under special protest, as unsuitable in themselves, and entirely inapplicable to my department.

The point driven at by the visiter, viz., a denial of the Presence independently on the faith of the recipient, is not gained. And when the visiter has sought to obtain the denial and failed, he has no more to do, for there is nothing more to be done; it being totally out of the question that the Church would exact such denial.

It appears, then, that the visiters collectively do not sustain Bishop McIlvaine in ruling certain points to be contrary to the doctrine of the Church. This is well; but another important question is, whether they will sustain Bishop McIlvaine in teaching the contrary? In other words, if Bishop McIlvaine publicly teach, what his questions imply, that CHRIST is not present in the sacrament but only in the heart of the faithful receiver, will the Bishops allow such teaching in one of their number? We put the question with no invidious or unfriendly feeling, and with no wish for precipitate action; but we ask, with the utmost seriousness and respect, whether the Bishops do not owe it to their own consistency, to the Church, and to her members, either to sustain Bishop McIlvaine or to censure him for the doctrine—if he do teach it—that CHRIST is *not* present in the Eucharist under the figures of bread and wine, but *only* in the heart of the faithful communicant?

We had almost forgotten to add that the Professors, all and several, have given a distinct negative to the question, whether "any superstitious practices of the Romish Church, such as the use or worship of the crucifix," &c., have been adopted or recommended in the Seminary. And now, after this happy recovery from successive fits of hysterics produced by the actual sight, one Christmas Eve, of a cross two feet long,‡ and by the fancied sights of images and candles and bowings to the altar, in a room where there is no other altar than the hearts of the worshippers, is it too much to hope that our time and thoughts may be devoted to graver subjects; and that having sufficiently purged ourselves from the faults we may, in good earnest, set about imitating the virtues of the Roman Church, and emulate the profound and varied learning of her doctors, the dignity of her councils, the point and fulness of the pastoral addresses of her Bishops, the efficiency of her discipline, the unbounded zeal of her missionaries, the self-denial and devotion of her confraternities, the frequency and popularity of her services, the eminent attainments in holiness of many of her members, and the Church-loving, Church-revering temper of all, without incurring the charge of favoring errors, which they who understand the most thoroughly will assail the most cautiously, and which the many among us can help to bring into their merited disrepute neither by denunciation nor argument, but only by excelling their abettors in the labors of a Christian philanthropy, and the severities of a holy life.

But the Episcopal Visitation has revealed another source of alarm for which many were not prepared. Our meaning will be apparent from the following questions with the answers of the Professor of Biblical Interpretation annexed:

> 14. Has it been publicly or privately taught in the Seminary, that any portion of the sacred narrative in the Book of Genesis, is in the nature of a myth, or is merely or principally allegorical?
>
> 15. Has it been publicly or privately taught in the Seminary, that any portions of the Historical Books of the Old Testament are of uninspired originals?
>
> 16. Have disparaging remarks, as to the character of such of the ancient Fathers, as are recommended in the course of ecclesiastical studies, established by the House of Bishops in 1804, or any of the "ancient authors" referred to in the ordinal; or as to the value of their testimony, been made publicly or privately in the Seminary?
>
> 24. In interpreting Holy Scripture are the students publicly and privately taught to rely exclusively on their own individual judgment, or to look for aid in understanding it, with humble prayer to God, to the interpretation put upon it by those early Fathers, the study of whom is recommended by the House of Bishops?
>
> 25. What commentaries and helps, in the exposition of Holy Scripture, are recommended to the students in the Seminary?
>
> *Answers.*
>
> To the 14th, not to my knowledge. So far as relates to myself, very particular pains have been taken to show the fallacy of the system referred to; and this I have also done in my Companion to the Book of Genesis.
>
> 15th. Not to my knowledge; although the question as to the "originals" of certain portions of the historical books, some private biographical notices for instance, and some genealogical and other lists of names, cannot be settled with certainty. I refer to such matters as are contained in Gen. xxxvi. What their originals were, I presume, is unknown. My own opinion is, with regard to everything of this sort, that the inspiration of the author of the book is abundant sanction for the truth of all that it contains.
>
> 16th. Not to my knowledge.
>
> 24. The students are not "taught to rely exclusively on their own individual judgment, but in understanding Holy Scripture to look for aid, with humble prayer to God," to the best helps both of "early fathers" and of modern divines. By "*the* interpretation put upon Holy Scripture by those early fathers the study of whom is recommended by the House of Bishops," I understand your learned and venerable body to mean, the general exposition of the leading doctrines of Christian faith and of the proof texts of them contained in the works of the fathers; inasmuch as there is no one particular interpretation of the individual texts which make up Holy Scripture, in which they so agree as to allow such a designation to be given to it, there being on some texts a pretty general agreement, and on others a wide diversity of sentiment and interpretation.
>
> 25th. Those prescribed in the course of study appointed by the House of Bishops, together with such additional comments either on whole books or parts of books as seem to the professor most worthy of attention: although, in consideration of the very limited time that can be devoted to the study of the Scriptures (only, as he stated in his last report to the Trustees, one hundred and twenty-five full days during the whole course) and also for other reasons, he principally urges an examination of the sacred text itself, and an attentive comparison of parallel texts, which he is careful to point out and illustrate in the exegetical lecture, which he always delivers on a portion of Scripture preparatory to its being recited.

We have been gratified by Dr. Turner's unqualified negative to the 16th question, and also with the distinct assurance that no portion of the Book of Genesis, e. g., the account of the temptation in the 3d chapter, is for the most part allegorical. We should have been more gratified by a simple affirmative in reply to the 24th question, and by an enumeration of the names of "the commentaries and helps" recommended by him to the students, instead of the reply that they are such "as seem to the professor most worthy of attention;" although we desire to remember that the questions were answered not for our satisfaction, but for the satisfaction of the visiters.

These questions disclose the fact that there has been a suspicion in the minds of some of the visiters of a rationalistic tendency in Prof. Turner's department; an imputation which, we are happy to see, the Professor repels with considerable sensitiveness. What foundation there is for the suspicion, it is not our business to inquire: we leave this to the Rt. Rev. Visiters with entire confidence that they will pursue that course which a just consideration of the respective rights of the Church and the Professor himself requires. It will not, however, we trust, be deemed invidious to direct attention to one fact. The great check against private error in teaching, the great security against Rationalism on the one hand, and Romanism on the other, is an adherence to the course of instruction prescribed by the House of Bishops. Now the point to which we wish to call attention, is the answers given to the 39th question:

> *Question.* What are the deviations, if any, from the course of study prescribed by the House of Bishops?
>
> *Answer of Bishop Onderdonk.*
>
> To the *Thirty-ninth,* I reply, that the only text-books used in my department, not included in the course of study set forth by the House of Bishops, are the two tracts, "Episcopacy Tested by Scripture," and "Perceval on the Apostolical Succession."
>
> *Answer of Professor Ogilby.*
>
> 39th.—I know of none; unless additional text-books sanctioned by the Faculty, as the statutes provide, be "deviations" from such course of study. In my own department, besides Massingberd's English Reformation, referred to above under No. 12, Short's History of the English Church was temporarily used last year, with the like sanction of the Faculty, agreeably to the statute.
>
> *Answer of Professor Haight.*
>
> To question 39, I reply, that I am not aware of any important deviations from the course of study prescribed by the House of Bishops. The deviations mostly spring, I believe, from the want of time to carry out that course fully.
>
> *Answer of Dr. Turner.*
>
> 39th.—It is impossible to state in detail the deviations. Several of the books recommended in that course in each of the departments are omitted for want of time, six years, at least, being necessary to pursue the study of divinity as there marked out. And as the statutes of the Seminary make it the duty of several Professors to attend the same class in one session, the arrangement of study there designated, however judicious in itself, is necessarily subjected to some change in a Theological Institution.

We now leave this subject with the publication of the following correspondence:

> Rev. S. H. TURNER, D. D., Professor of Biblical Learning and the Interpretation of Scripture, in the General Theological Seminary.
>
> REV. AND DEAR SIR,—As a Visiter of the General Theological Seminary, I respectfully request you to state in writing to me, all the circumstances, as far as they may have come to your knowledge, which you may judge important in connection with certain religious services held while you were Dean of the Faculty, during the night of the 24th of December, 1843, in the chapel of the Seminary. Be so good also as to send me a copy of any correspondence or resolutions of the students, to which said service may have given rise.
>
> Yours very respectfully,
>
> CHAS. P. MCILVAINE,
>
> Bishop of Prot. Ep. Ch. in the Diocese of Ohio.

> *Seminary, Chelsea Square,* Oct. 29, 1844.
>
> RIGHT REV. AND DEAR SIR,—In compliance with your request as a Visiter of the General Theological Seminary, I hereby state to you the principal circumstances connected with the religious services referred to. I confine myself to those which are within my knowledge, omitting matters of mere report and private information.
>
> On the afternoon of the 24th of December last, my attention was arrested by a wooden cross about two feet high, placed on the front railing of the chancel in the Seminary chapel, ornamented partly by natural greens, and partly by artificial flowers, and intended as a portion of the customary adorning of the chapel for the festival of Christmas. As rumors of certain practices accordant with those of the Church of Rome being in use by some students, had already been considerably circulated, and in very exaggerated form; and as one student of the Junior class, who, in all probability, entered with Romanist tendencies, had lately left the Seminary and joined that Church, I thought it highly inexpedient to suffer a novelty like this to pass unnoticed. I considered also that as the institution is a Seminary of the whole Protestant Episcopal Church in the United States, it would be wrong to allow what would reasonably be regarded as objectionable by a large proportion of that body; and believing, moreover, that the axiom *obsta principiis* was particularly applicable in the present instance, I required the cross to be removed, thereby exercising a power which I believed to be vested in the Dean by the statutes. I was influenced also in the course which I thought it my duty to take by other considerations unnecessary to be now stated, and have since been confirmed in the correctness of it, although I am not aware of having any weak scruples which would lead me to take offence at a suitable use of the cross. At my direction it was removed.
>
> A copy of the correspondence which follows, will put you in possession of my knowledge respecting the midnight service, and of my action as Dean in reference to it. Other reasons for this action besides those stated, will immediately occur to every considerate mind. I take the opportunity to remark, that in applying the word *vigil* to such a service, I do not use the term as equivalent to *even*, in which sense it is employed by the Church of England, but in a popular sense and characterizing so late a service.
>
> I trust I need not say, that the intimation contained in my note to the students, of the chapel having been entered by "some other way" than the regular one, was not intended in the sense which their resolution supports. It implies nothing of the sort, and was only meant to intimate, that as the key could not easily be procured, the expediency of abandoning the intended service might naturally occur to them.
>
> I remain, very respectfully,
>
> Your obedient servant,
>
> SAMUEL H. TURNER, Prof. &c.

Copy of a Letter addressed to the Students of the Seminary now present.

> *December 25, 1843.*
>
> GENTLEMEN,—Being accidentally in the chapel yesterday afternoon, I remarked with surprise and regret, a cross, ornamented in part with artificial flowers, on the front railing of the chancel. In my opinion, such an exhibition is in itself improper, and, under present circumstances, particularly objectionable here. As Dean of the Faculty for the present year, therefore, I am compelled to require that it be removed, and not erected anywhere within the Seminary buildings used by the students. I cannot but hope, that the propriety of this requisition will, on reflection, be evident to all.
>
> I have heard also, with the same feelings, that the bell was rung last night about midnight, (and not by the Janitor,) and that a service was held immediately after in the chapel, which must have been entered, (as by a *mere chance* the key happened to be with me,) by "some other way" than the regular one. If this is correct, I would remind those concerned, that the use of the chapel during recesses and vacation, is under the direction of the proper authority, and not at the discretion of students; that a midnight service in the chapel, whether called a vigil with the Romanists and others, or a watchnight with the Methodists, is not to be allowed; and that the ringing of the bell at midnight is unprecedented and highly objectionable, and must on no account be repeated.
>
> I avail myself of this occasion to wish you all a very happy Christmas, and remain, very truly,
>
> Your affectionate friend,
>
> SAMUEL H. TURNER,
>
> Dean of the Faculty for the present year.
>
> To the Students of the Theol. Sem. now present.

> *Gen. Theol. Seminary, N. Y., Dec. 27, 1843.*
>
> REV. AND DEAR SIR—A meeting of the Students was held on Tuesday evening last in the Chapel after service, for the purpose of receiving a communication from the Dean of the Faculty. On motion of Mr. Whicher, Mr. Allen was called to the Chair, and Mr. Taylor appointed Secretary. A letter from the Dean of the Faculty, addressed to the Students now present, was then read by Mr. Whicher, in consideration of which, the following Resolutions were proposed, and on motion, adopted.
>
> *Resolved,* That in erecting and adorning a Cross as a part of the decoration of the Chapel at the season of the Nativity, we had no thought or design of giving offence to the Dean of the Faculty, and that we have heard with deep regret, that it is judged highly objectionable by him.
>
> *Resolved,* That we submit our own feelings and views of propriety, to his *authority* as Dean of the Faculty, and comply with his requisition to have the Cross removed.
>
> *Resolved,* That in regard to the service held in the Chapel, we deem the following explanation necessary

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* Published (for gratuitous distribution) by J. A. Sparks, 161 Fulton street.

† The question is, "What have you taught concerning the Church of Rome, as being in error in matters of faith?

The full reply of Bishop Onderdonk is:

"To the *First*, I reply, that I have uniformly represented the Church of Rome as so much in error, by mutilations of the true faith, and additions thereto, that a Christian man ought to be prevented, *in conscience*, from joining her communion; and that, communion with her being a sin, she has no scriptural right to jurisdiction in the Church of Christ."

‡ See the correspondence at the end of the present article.

—that the service was not concluded upon till late in the evening, and on application to the Janitor for the key of the *hall door*, we learned that it was in the hands of the Dean, and an unwillingness to disturb him at so late an hour, (it being after 10 o'clock,) was the *only* reason for our not applying to him for it, and that on entering the Chapel through the lower door, we did not deem that we should incur the heavy penalty so justly pronounced against those who "climb up some other way."

Resolved, That we deeply regret the ringing of the bell at an hour when it might disturb any of the neighborhood, and that we should not have done it had we taken time for reflection.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and transmitted to the Dean. True Copy Attest.

N. G. ALLEN, Chairman.
J. RICE TAYLOR, Secretary.

To the Clergy and Parishes of the Diocese of New York.

BRETHREN,—I would affectionately remind you of that canon of our Diocese which requires a collection in every congregation on the Annual Thanksgiving Day, or the Sunday next before or next following, in aid of the Fund for the Relief of Clergymen disabled by age or disease. I am confident I need not urge the claims of this fund upon either your understandings or your hearts. Both admit them to be of the strongest and holiest character. Your contributions to it have heretofore manifested a good degree of liberality. I trust this will continue. In a diocese of the extent of ours, the claims upon such a fund must be expected to be constantly, and sometimes very suddenly, increasing. It is obvious also, from the very nature of its sphere of operation that for it to fail at any time, or to be wanting in punctuality and promptness of payment, must be expected to be attended with the most distressing consequences. When, then, brethren, you again prepare your solemn annual offering of praise to God for the blessings of His merciful providence, let a part of it be a liberal and cheerful appropriation towards His Church's debt to those who have labored in His ministry until age or disease unfits them for further devotion to the work whence has been derived the subsistence, often mournfully scanty, of themselves and theirs.

Your affectionate Diocesan,
Benjamin T. Onderdonk.
Bishop of New York.

New York, Nov. 19, 1844.

Book of Common Prayer for the Blind.

We had the pleasure on Sunday afternoon last of listening to an eloquent appeal of Mr. Thayer, in prosecution of the excellent object which he has taken in hand. The following letter explains the nature of the object, and anticipates what we had intend to say. We notice with particular pleasure the readiness of the Managers of the Institution of the Blind to consent to Mr. Thayer's laudable proposition:

MR. EDITOR,—The reception of FIFTY DOLLARS from the Rev. Dr. Upfold as a contribution from the congregation of Trinity Church, Pittsburgh, Pa., in aid of the publication of the Book of Common Prayer in raised letters for the use of the *Blind*, affords me a favorable opportunity to say a few words on that subject, which may tend to the furtherance of so good a work.

The American Bible Society at an expense, of about $10,000, (as I am informed,) have published the Holy Scriptures in raised letters for the use of the Blind: and thus removed one great obstacle to the religious improvement of that portion of our unfortunate fellow beings. But the Blind, like our community generally, are attached to different denominations—and a very considerable proportion of them are Episcopalians, either from choice or education: the larger number most probably from choice. The peculiar adaptedness of the services of the Episcopal Church to the Blind, will at once be seen and acknowledged by every one at all familiar with it. To name no other, the fixedness of its character is a reason of paramount importance, and one which the Blind are quick to appreciate.

The Rev. Foster Thayer has recently commenced an effort to supply the Blind with this admirable formula of public worship, with the approbation of the Bishop of the Diocese;—of the clergy of this city;—and with the full concurrence of the Board of Managers of the "New York Institution for the Blind." No effort of this kind has ever heretofore been made, either in England or in this country. And as the Book of Common Prayer as used in the Church in this country, can with very slight alterations be used also by the Blind in England and Scotland—the field of usefulness of this good work of Mr. Thayer opens and expands before the pious and benevolent mind to a most attractive extent. The non-episcopal members of the Board of Managers of the "New York Institution for the Blind," having shown a most commendable readiness to promote and approve this noble and benevolent enterprise—the undersigned cannot but hope that his brethren of the Church will manifest an equal readiness, and a generous liberality in carrying it forward to its full accomplishment.

As one of the Managers of the Institution for the Blind in this city, the undersigned has enjoyed the best advantages for a just appreciation of the religious benefits to be conferred by such a work, and therefore with full confidence commits the object to the benevolence of his fellow Churchmen.

FLOYD SMITH.

PRETENDED MIRACLES.—We ask attention to the article on our first page, not so much because it effectually disposes of a large class of stories which are found in the lives of modern "Saints," as because it investigates them on principles and in a temper which are worthy of all imitation.

☞ We understand that about thirty new students have been added to the General Theological Seminary this Fall.

ERRATUM.—In the Churchman of last week the letter from Mr. *Harrison* was erroneously printed *Morrison*.

We find the following notice of the Rev. Dr. Jarvis's two Discourses on Prophecy, published by Mr. Sparks, in the "New Quarterly," published in London, by Smith & Co., Cornhill, and ably edited by a distinguished clergyman of the Church of England:—

ART. 28.—*Two Discourses on Prophecy, with an Appendix, in which Mr. Miller's Scheme concerning our Lord's Second Advent, is considered and refuted.*—By SAMUEL FARMAR JARVIS, D. D. New York, 1843.

We are sometimes greatly obliged to insignificant and foolish people for their pertinacity in wrong, since from it the opposite principle becomes excited. We should have had no Bentley but for Boyle, nor probably Dr. Jarvis without Mr. Miller. The work before us contains some of the best chronological information we have yet seen gathered together on the subject of Prophetical Dates. The Chronology of Judges and Kings has never yet received such clear elucidation. The Appendix is a perfect treasure to the biblical scholar. Another work of this distinguished scholar is, we are happy to perceive, announced.

QUESTIONS FOR SELF-EXAMINATION; *designed primarily for the Use of Young Persons. First edition.* Albany: printed by C. Van Benthuysen & Co. 1844.

The reprint of this admirable little work is one of the most promising signs of the times. It seems to say, We have had enough of theory on certain subjects, let us now turn to their practice; our principles are defined, let us stand on them, and act them out; and never, we believe, was a sound uttered which would find among us a more fervent response.

The "Questions" are on the Ten Commandments, the seven capital sins, (pride, covetousness, lust, anger, gluttony, envy and sloth,) and our three enemies, the world, the flesh, and the devil. They are intended chiefly to aid young persons in the difficult work of self-examination, though they may be used with benefit by persons of every age and condition of life.

The book may be had of Mr. Sparks, and the daily use of it for half an hour (it may be read through in less time) by every man, woman and child, would do much to promote the unity and prosperity of the Church, and the personal holiness of its members.

NOTES, CRITICAL, ILLUSTRATIVE AND PRACTICAL, *on the Book of Job: with a new translation and an introductory dissertation, by* ALBERT BARNES. New York: Leavitt, Trow & Co., 194 Broadway. 1844.

This work is contained in two volumes. It would be presumptuous to pronounce a hasty judgment on so important a work, though a brief examination has inclined us to think that the critical notes display extensive research, and that the practical portions of them have been well considered and forcibly expressed. We wish the learned author were in agreement with us touching the original condition of man, the nature and extent of primitive revelations, the kind of superiority attributable to the Christian over previous dispensations, and other general principles which incidentally affect the character and influence of his notes; but as he is not, we are of necessity restrained from giving his work that hearty and confident commendation which our wishes would suggest, and which its merits, in many respects, should secure for it.

ELEMENTS *of* RHETORIC *and Literary Criticism, with copious practical exercises and examples, etc. By* J. R. BOYD, A. M., *Principal of Black River L. and R. Institute.* New York: Harper & Brothers, 82 Cliff street. 1844.

This work is designed for the use of schools and academies, and includes a succinct history of the English language, and of British and American Literature from the earliest to the present times. It is an excellent school book, and well adapted to train the young in correct habits of thought and expression.

THE COMPLETE WORKS OF MRS. HEMANS: *Reprinted entire from the last English edition. Edited by her sister. In two volumes.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chestnut street. 1844.

The many admirers of Mrs. Hemans will be obliged to the Appletons for this complete edition of her works. The two volumes contain over twelve hundred pages, and are adorned with appropriate embellishments.

THE LISTENER. By CAROLINE FRY, *author of the 'Assistant of Education,' 'Christ our Example,' &c. In two volumes. Sixth edition. From the last London edition, revised.* Philadelphia: George & Wayne, No. 26 South Fifth street.

A lively imagination and a benevolent temper invest these volumes with considerable interest. It should be remembered, however, by those who seek and minister mental food, that they are of a class which wants the substratum of sound principle.

THE CHILD'S PICTURE AND VERSE BOOK; *commonly called Otto Speckter's Fable Book, translated from the original German, by* MARY HOWITT, *author of "Love and Mercy," "Work and Wages," etc.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 148 Chestnut street.

A delightful book for children.

For the Churchman.

Christ Protestant Episcopal Church.

At a meeting of the Vestry of Christ Protestant Episcopal Church, held in the Lecture Room of the church on Thursday evening, 14th instant, present the Rev. Thomas Lyell, D.D., Rector, presiding, Messrs. William J. Beach, and Ralph I. Bush, wardens, and John Savage, William E. Bird, William Brooks, Matthew Keeler, Samuel B. White, and Columbus Lane, vestrymen, the following communication from the Rev. Isaac Peck was read, and the accompanying resolutions unanimously adopted:

NEW YORK, Nov. 14th, 1844.

To the Wardens and Vestrymen of Christ Protestant Episcopal Church.

GENTLEMEN,—Your committee having informed me, that the request contained in my former letter has been complied with, it is due to you as members of the vestry and as individuals, that I express to you my sincere thanks for the very satisfactory manner in which this result has been accomplished. More has been done than (in the commencement I feared) could be effected. And I feel indebted as well to your personal friendship as your sense of justice, for the attention, labor and time, which you have bestowed upon a matter in which I alone was principally interested.

But I intend this letter to be the vehicle of a more important communication. Herewith I offer to your acceptance the resignation of my place as Assistant Minister of your church, to take effect on Monday, 25th instant. And although I have contemplated this end for more than the space of a year, yet it is not without pain and reluctance that I at length bring myself to the point of bidding you farewell. But my duty and interest seem both to require it. I believe I can be more useful in another sphere. And I therefore leave you with the prayer that the blessing of the Head of the Church may rest upon your counsels, and make you instrumental in raising your parish to a state of healthfulness and prosperity above what heretofore it has ever enjoyed. With these sentiments, Gentlemen, I remain ever your friend and Servant, ISAAC PECK.

Resolved, That the communication from the Rev. Isaac Peck, just read, be entered on the minutes of this meeting, and that his resignation as Assistant Minister of the Parish of Christ Protestant Episcopal Church be accepted, to take effect on the 25th inst.

Resolved, That this vestry deeply regret the existence of circumstances which has rendered it desirable for the Rev. Mr. Peck to ask a dissolution of the connexion which has for a period of more than seven years existed between himself and this parish, and which in the opinion of this vestry has to a certain extent prevented his exertions to build up the congregation from being so successful as otherwise might have been expected.

Resolved, That the sincere wishes of the individual members of this vestry be tendered to the Rev. Isaac Peck for his future welfare and success, in whatever sphere of usefulness it may please an overruling Providence to place him, and that the vestry will be happy to see him occupy the pulpit when not otherwise engaged.

Resolved, That the Rev. Mr. Peck be invited to deliver a discourse suited to the occasion, on Sunday morning the 24th inst., and that notice to that effect be announced immediately after Morning Prayers on Sunday morning next.

Resolved, That an attested copy of the foregoing resolutions be addressed to the Rev. Mr. Peck, by the Secretary, and published with his letter of resignation in the Churchman, and Protestant Churchman.

COLUMBUS LANE, *Secretary*.

Clerical Changes.

The Rev. Martin P. Parks, Chaplain and Professor in the United States Military Academy, West Point, has transferred his canonical residence to this Diocese from that of Virginia.

The Rev. William H. Hart having resigned the rectorship of Trinity Church, Fishkill, and accepted a call to St. Andrew's Church, Walden, Orange county, desires his letters and papers to be directed accordingly.

The Rev. A. C. Treadway having removed from Fulton, N. Y., to Lawrenceburgh, Indiana, requests his letters and papers directed accordingly.

The Rev. George Watson having removed from Towanda, Pa., to Owego, N. Y., wishes his letters and papers directed accordingly.

The Rev. J. H. Hobart requests that letters and papers intended for him be addressed to Tivoli, Duchess county.

Letters intended for Bishop Kemper can be directed to New Brunswick, New Jersey, until further notice.

For the Churchman.

Consecration.

Mr. Editor,—Since the Diocese of Connecticut must be endeared to you by many hallowed associations, and since New York and Connecticut Churchmen are so closely connected not only by location, but by similarity of views and feelings, I trust it is acceptable both to yourself and your readers to hear occasionally of what is going on in this, the first American Diocese. Under this impression I herewith transmit to you a brief notice of the Consecration of St. James's Church, Danbury, Connecticut.

This church was consecrated to the service of Almighty God "according to the doctrine and liturgy of the Protestant Episcopal Church in the United States of America," on Tuesday, November 5th, by the Right Rev. T. C. Brownell, D.D., LL. D., Bishop of the Diocese. There were present, the Rt. Rev. the Bishop of New Jersey; the Rev. Dr. Coit, the Rev. Messrs. Chauncey, Davis, Patridge, Thayer and Smith from the Diocese of New York; the Rev. Dr. Mead, the Rev. Messrs. Rossiter, G. S. Coit, Bull, Short, Stocking, Bronson, Yarrington, Purves, Atwill, Noble, Olmstead, and Guion of Fairfield county; and the Rev. Messrs. Huntington, Watson, Clark, Ashley, Scott, Richardson, Munson, Coe, and Corbin from adjoining counties. So large a gathering of the clergy, headed by two prelates, is a thing unrecorded in the annals of the parish, and might well form an era from which to date. The clergy, as is the custom, at least in this neighborhood, on such occasions, were dressed in *clerical* robes; by which I mean not the Genevan gown, but the surplice.

The order for daily Morning Prayer was conducted by the Rev. Dr. Mead, assisted by the Rev. Dr. Coit. The sermon, which like the one in the afternoon was a most masterly production, fully sustaining the well earned reputation of the author, was preached by the Bishop of New Jersey, 1 Cor. 12: 12—14.

After the sermon Bishop Brownell admitted to the holy order of Deacons Mr. Henry Olmstead, and to that of Priests, the Rev. Messrs. Munson, Coe, and Corbin. The Rev. G. S. Coit presented the candidate for the Diaconate, and the Rev. Messrs. Watson, Clark, and Scott the candidates for the Priesthood. The presenters together with the Rev. Dr. Mead and the Rev. Mr. Guion united with the Bishop in the laying on of hands. The holy Communion was administered to the clergy by the Bishop of New Jersey, assisted by the Bishop of the Diocese.

In the afternoon, service was conducted by the Rev. Mr. Ashley, assisted by the Rev. Mr. Watson. Sermon by Bishop Doane, Ps. 48: 9—after which Bishop Brownell confirmed seven.

Service in the evening was conducted by the Rev. Mr. Scott, assisted by the Rev. Mr. Richardson. Sermon by the Rev. Dr. Coit, Matt. 26: 44. The Rev. gentleman was strongly solicited to give this discourse to the Church.

The concluding service, on Wednesday morning, was conducted by the Rev. Mr. Rossiter, assisted by the Rev. Mr. Atwill. Sermon by the Rev. Mr. Noble, 1 Tim. 3: 16.

Thus, Mr. Editor, has been brought to a most happy conclusion a work that was begun by the parish, with, apparently, the smallest means, but begun in "quietness and confidence," carried on in privation, toil, and self-denial, and completed in gratitude and heartfelt joy. The building might serve as a model for cheap country churches, being chaste and neat with no emblem of fickleness surmounting the graceful spire. The dimensions are 40 by 60 feet. A broad aisle traverses the centre of the nave, and a narrow aisle runs along by the wall on either side. The arrangement of the chancel is most simple and convenient; the altar, from the end of which prayers are offered up, being against the pulpit, and a lectern being provided for the Bible. In the rear, and on a level with the chancel floor is a vestry room 12 by 26 feet. The whole is finely furnished with chandelier, carpets, &c., together with an excellent and beautiful organ from the manufactory of Thomas Hall. The entire cost including building, furniture, organ and ground, is not more than $4,000.

Dissent is not pleased with these things, but dissent cannot always withstand the force of the living truth, and we humbly trust that the course of the Church of CHRIST in this place, as elsewhere, is onward and upward,—onward to cover the whole earth; upward to join the Church triumphant. Would that I might stop here, but alas! dear Sir, all these joyous services were clouded to most of us by the bitter thought that one beloved brother was not; one who was always with us on such occasions; one whose lovely temper had endeared him to us all, I mean the Rev. Warner Hoyt. Angels have carried him to Paradise. In commemoration of this, to us mournful, but to him joyful, event, a preamble and set of resolutions were presented, unanimously passed, and, at the request of the Rev. Secretary, are hereunto appended.

"The Clergy of Fairfield and the neighboring counties assembled in Convocation at Danbury, this 5th day of November, 1844, with their Rt. Rev. Fathers in God, T. C. Brownell, D.D., LL.D., and G. W. Doane, D.D., LL.D., having received the painful intelligence of the death of their beloved brother the Rev. Warner Hoyt, Rector of St. Stephen's Church, Ridgefield, and deeply sensible of the loss which they have sustained, do therefore—

"*Resolve*, That the Secretary of this meeting be instructed to tender the unfeigned sympathy and condolence of the members of this Convocation to the afflicted widow and relatives of the deceased, under this sorrowful dispensation of Divine Providence. Most earnestly and affectionately do we commend them to Him who has promised to be the widow's God and the Father of the fatherless, beseeching Him to grant them the balm of heavenly consolation for deep sorrow of heart.

"*Resolved*, That the memory of our deceased brother is worthy of being cherished by each one of us with sentiments of lively affection and abiding esteem. Ardently attached to the Church as it is, "the Church of the living God, the Pillar and Ground of the Truth,—a Churchman from principle, sound in the faith once delivered to the saints—consistent in practice, faithful as a pastor, zealous for the truth as it has always been received by the Church—intelligent beyond many of his years and advantages—exemplary and unobtrusive in his conversation—pious and devout in his habits,—patient and cheerful in disposition,—amiable and charitable in temper, we will not cease to remember him with feelings of ardent affection and profound respect.

"*Resolved*, That a copy of the foregoing preamble and resolutions be transmitted to Mrs. Elizabeth P. Hoyt, relict of the deceased, and to the Churchman, and Church Chronicle and Record, for publication."

The above, Mr. Editor, is no false panegyric, Mr. Hoyt was indeed a bright and shining light, and those who knew him, know how truly his character was above all praise. Truly yours,

In Christ and the Chuch, G.

Danbury, November 14th, 1844.

Rev. Salmon Wheaton, D. D.

DIED, in Johnstown, N. Y., on the 24th ult., the Rev. SALMON WHEATON, D.D., aged 61 years.

The Rev. Dr. Wheaton was born in Connecticut, February, 1783. He was educated at New Haven and was graduated at Yale College in 1805. He pursued his Theological studies under the direction of Bishop Jarvis. He was, first, Rector of the church in Stamford, Conn. He came to Newport in 1810, and on the resignation of the late Bishop Dehon, became Rector of Trinity Church, Newport. He continued in this situation for thirty years, assiduously devoted to the Christian Ministry. In that time, he passed through many vicissitudes and difficulties, which he encountered with the forbearance and equanimity of a true Christian. Soon after his arrival in Newport, he was greatly instrumental in effecting the establishment of a permanent fund, for the benefit of the church over which he presided. His eminent piety, his deep devotion, his unceasing anxiety for the spiritual welfare of his people, did not fail of a rich harvest. He was assiduously devoted to his profession: his time was consecrated to its high purposes. His acquaintance with Scripture and the great theological writers, who have illustrated it, was intimate. He was a good classical scholar. He possessed a sound and discriminating judgment, and rarely failed in his estimate of evidence or character. He held firmly to the great doctrines of the Church of England. His opinions, being the fruit of patient investigation, constituted a basis, from which he was not to be driven by rash speculation, or partisan violence. His mind by nature was endowed with the elements of the best feelings and virtues; these feelings and virtues were enlarged, and cultivated on Christian principles, so that his moral nature became a model of Christian excellence—a permanent source of pious thought and virtuous action. The tenets, which he enforced on his people, the duties which he held up for their observance, were, invariably, practised by himself. His life was the illustration of the dignity and worth, which genuine Christianity imparts to character. He was for many years President of the Standing Committee of the Episcopal Church in Rhode Island, and delegate to the General Convention. It was his fortune, after a devotion of thirty years of his life to the welfare and interests of Trinity Church, Newport, after having established a character, which commanded the respect and attachment of the Church and the citizens of the town, to be compelled to seek a new home for himself and family—a new field for the exertion of his ministerial labors. In April, 1840, he resigned his charge of Trinity Church, Newport, and became Rector of St. John's Church, Johnstown, N. Y. His departure from Newport was regretted by all denominations of Christians, and most deeply by the communicants of his own Church, who parted from him with feelings of love and sorrow. It was then felt how deep had been the impression of his character upon the people. So much devotion, piety, humility, innocence and sanctity, were justly deemed a loss to the community. His lovely qualities of character were justly appreciated by the inhabitants of Johnstown. The memory of their kindness and affection to him, during the severe illness which visited his closing days, will ever be cherished in the grateful hearts of his friends. He has left them, in common with his former parishioners, the memory of a holy and well spent life, and the assurance, that he has joined the goodly company of the just made perfect.—*Rhode Islander.*

Rev. James Blake Howe.

DIED, suddenly, at Albany, N. Y., on Tuesday, 17th ult., the Rev. JAMES BLAKE HOWE, recently Rector of Union Church, Claremont, N. H., aged 72 years.

Mr. Howe has resided in Boston during the past year. He left this city on Monday morning, the 16th, for Indiana, in which State he had relatives whom it was his object to visit. That night he reached Albany, and laid himself down to rest in perfect health. The next morning he rose at an early hour, and prepared to continue his journey. He procured his tickets and took his seat in the cars, but before they started from the depot, the summons of death reached him, and his spirit was called into eternity.

The deceased was brought to this city [Boston] on Saturday, and his funeral was attended at Dorchester immediately after divine service on Sunday afternoon. The burial service was performed by the Rev. Mr. Woart, of Christ Church, attended by the Rev. Dr. Eaton and the Rev. Dr. Boyle. Notwithstanding the unpleasantness of the weather, a large assembly of persons were present. The following is an extract of a sermon preached at Christ Church, by the rector, on the afternoon of that day.

"Mr. Howe was born at Dorchester, Mass., March 31, 1773. He was graduated at Harvard University, in 1794, just fifty years ago. He attended the last commencement with three others, who, with himself, and two who were absent, were the only surviving members. For several years after he left Cambridge, he had charge of a classical school in this city. At that time the Rev. Dr. Eaton was rector of Christ Church. Under his influence Mr. Howe became a communicant, and occasionally officiated as lay reader in vacant parishes in the neighborhood. His services were highly acceptable, and Dr. Eaton and others, at length, persuaded him to become a candidate for holy orders.

At the time of his ordination, which took place at Boston in 1813, his school yielded him an income of nearly $3000. This he relinquished, much to the disappointment of his patrons, and removed to Claremont, in New Hampshire, and took charge of a Church, upon a salary not exceeding seven hundred dollars. This he told me he never regretted. Here he labored for 25 years, when unpleasant differences connected with the pecuniary interests of the parish made his situation exceedingly unpleasant, and rendered it advisable for him to resign the rectorship and retire.—*Witness and Advocate.*

MR. VANDENHOFF'S LECTURE.—It will be seen that Mr. Vandenhoff will deliver a Lecture, which promises to be both *instructive* and *entertaining*, at the Mercantile Library, on Wednesday evening next.

Married.

On Monday morning, 18th instant, at St. John's Church, Philadelphia, by the Bishop of New Jersey, the Rt. Rev. Geo. Washington Doane, D. D., the Rev. RICHARDSON GRAHAM, of the China Mission, to Elizabeth, the third daughter of the Rev. Geo. Boyd, D.D., of this city.

Diocesan Record.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

First Sunday after Christmas, December 29, Christ Church, *Brooklyn*.

First Sunday after the Epiphany, January 12, Christ Church, *New York*.

Sexagesima Sunday, Jan'y 26, St. Stephen's Church.

Quinquagesima Sunday, and Feast of the Purification of St. Mary the Virgin, February 2, Grace Church.

Second Sunday in Lent, February 16, St. George's Church.

Fourth Sunday in Lent, March 2, Zion Church.

Fifth Sunday in Lent, March 9, St. Mary's Church, *Brooklyn*.

Sunday next before Easter, March 16, St. Philip's Church, *New York*.

First Sunday after Easter, March 30, St. Luke's Church.

Second Sunday after Easter, April 6, St. Thomas's Church.

Third Sunday after Easter, April 13, All Saints' Church.

Fourth Sunday after Easter, April 20, French Church du St. Sauveur.

Fifth Sunday after Easter, and Rogati on Sunday April 27, Calvary Church, *Brooklyn*.

Calendar.

November.

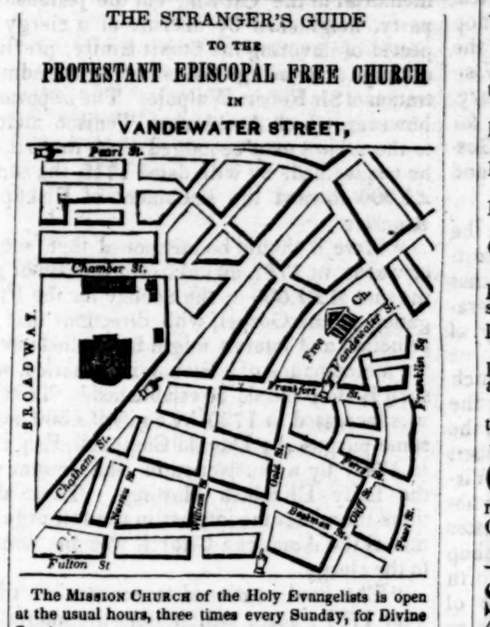
24. Twenty-fifth Sunday after Trinity.
30. St. Andrew the Apostle.

December.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18.
20. } Ember days.
21. St. Thomas the Apostle
22. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

Notices.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,



The MISSION CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

☞ The Thirty-first Anniversary of the *Association for the Relief of Respectable Aged Indigent Females*, will be held in the Chapel of the Asylum in Twentieth street, near Third Avenue, on Thursday next, commencing at 12 o'clock, when the Annual Report will be read, and an Address may be expected.

⁂ The annual subscriptions will become due on that day. The subscribers and friends to this charity are respectfully invited to attend.

New York, Nov. 23, 1844.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M.

Nov. 16. C. F. CRUSE, 21 First Avenue.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

Nov. 1844. C. H. WILLIAMSON, 72 Murray st.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. PARKER,
Nov. 1844. 296 East Broadway.

THE CHURCH OF THE REDEMPTION in Sixth street, between Second and Third Avenues, is now open for divine service on Sunday evenings at 7½ o'clock.

ST. CLEMENT'S CHURCH, Amity Street.—The Vestry of this Church have resolved that *all the seats in the galleries shall henceforth be free.* This has been done to meet the increasing desire for free sittings, and in accordance with the recommendation of the last General Convention.

The Church is open for public worship on Wednesday and Friday of each week, and on all Feasts and Fasts of the Church, at 11 o'clock, A. M. n 16

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 13th inst., has received the following contributions:

Through E H Thomas, Esq, treasurer of the Diocese of Delaware, from St Andrew's ch, Wilmington, half, $26 87; Trinity ch, do, $9 10; Immanuel ch, New Castle, $50—total, $85 97; donation of E Peck, Esq, of Flushing, L I, per Rev Mr Burcher, for missions in Illinois, $20; St Paul's ch, Norwalk, monthly offerings for November, per Rev Dr Mead, $23 40; St George's ch, Hempstead, L I, Rev O Harriman, rector, "in answer to the appeal," $15. Total, $144 37.

THOMAS N. STANFORD, Treasurer,
November 20, 1844. 139 Broadway, New York.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 13th inst., the following contributions, viz:—

From St Mark's ch in the Bowery, N Y, Rev Dr Anthon, rector, from monthly offerings, $10 50; St Stephen's ch, N Y, Rev J H Price, rector, $20 12; Rev William Richmond, rector of Zion and St Michael's churches, N Y, $50. Total amount, $80 62.

C. N. S. ROWLAND, Treasurer,
Nov. 20, 1844. 55 Water street.

Mercantile Library, Clinton Hall.

On Wednesday Evening, November 27th, 1844,

MR. GEO. VANDENHOFF will give a Lecture on DELIVERY, as essential to the Perfection of Oratory; diversified with Oratorical, Poetical, and Dramatic Readings and Recitations, serious and comic;—from Erskine, Clay, Shakspeare, Byron, Coleman, Burns, Addison, ("Cato's Soliloquy,") Pope, ("The Dying Christian to his Soul,") &c., &c.

☞ To commence at half past 7 o'clock precisely. Single Tickets 50 cts. Ticket admitting a Gentleman and two Ladies $1. May be had at the Library, Shepard's 191 Broadway, and at the office of this paper.

Nov. 23

BEVERIDGE ON THE CHURCH and Frequent Communion, In press, and will be published without delay—

Bishop Beveridge's Sermons on the Church; to which will be added the great necessity and advantage of Public Prayer and Frequent Communion, by the same divine, with a Preface. By Archheacon Manning.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton street,
Nov. 23. opposite St. Paul's.

Published this day.

SWORDS'S POCKET ALMANAC and Church Register, containing a List of the Bishops and Clergy, with complete statistics of the various Dioceses; together with the Constitution and Canons of the Protestant Episcopal Church in the United States. Price 25 cents. ☞ Also, the Constitution and Canons separately. Price 12½ cents.

STANFORD & SWORDS,
Nov. 23. 139 Broadway.

IN PRESS.

HOLY BAPTISM.—Prayers, Meditations, and select passages, on the Sacrament of Baptism, with the Baptismal Offices. By Henry E. Manning, M.A., Archdeacon of Chichester.

The Doctrine of the Cross, exhibited in the Faith and Patience of a humble follower of Christ. From the second London edition, with a Preface and Annotations by the American editor.

Fanny Herbert, and other Stories, by Mrs. Pierre McDonald. A delightful book for children.

☞ The above works will soon be issued, in the publisher's best style.

HENRY M. ONDERDONK,
Nov. 23—2t Publisher and Bookseller, 25 John st.

PEW IN ST. PAUL'S.—To let Pew No. 145 in the South Gallery; may be had by applying to the Sexton, or at this office. Nov. 23.

THE FOLLOWING BOOKS
Published by George & Wayne, Philadelphia,
MAY BE HAD OF

J. A. SPARKS, Churchman's Bookstore, 161 Fulton street, opposite St. Paul's, New York.

The Difficulties of Romanism, by George Stanley Faber, B. D., Rector of Long-Newton, Author of "The Difficulties of Infidelity," "Doctrine of Election," &c., with an Introductory Essay, by Rev. John Coleman, Rector of Trinity Church, Southwark, Philadelphia. 1 vol. 12mo.

The Churchman's Manual, an Exposition of the Doctrines, Ministry, and Worship of the Protestant Episcopal Church in the United States, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Second edition, 1 vol. 12mo.

Recognition of Friends in Another World, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Third edition. 24mo.

Pay Thy Vows, a Pastoral Address subsequent to Confirmation, by the late G. T. Bedell, D.D., Rector of St. Andrew's Church, Philadelphia. 1 vol. 32mo.

Wilmer's Episcopal Manual, a Summary Explanation of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America, with an Appendix. One vol. 12mo.

Wilson on Confirmation, by Rev. Benjamin Dorr, D.D. One vol. 32mo.

The Origin and Compilation of the Prayer Book, by the Rev. William H. Odenheimer. One vol. 32mo.

The Devout Churchman's Companion, by Rev. William Odenheimer. One vol. 32mo.

History of a Pocket Prayer Pook, by Rev. Benjamin Dean, D. D. One vol. 18mo.

The Holy Communion, by Rev. Benjamin Dorr, D. D. One vol. 18mo.

The True Catholic No Romanist, by Rev. Wm. H. Odenheimer. One vol. 32mo.

Questions on the Lessons, Collect, Epistle, and Gospel, in the Sunday Morning Service of the Church, designed for Sunday Schools and Bible Classes. In three parts, each.

The Churchman's Heavenly Hours, or Daily Approaches to God, in a series of Prayers, Meditations and Hymns. One vol. 32mo. with fine plates.

☞ 32mo. Bibles and Prayer Books, variously bound, together and separate. Nov. 23.

CHURCH ALMANAC.—A second edition, revised and corrected, is now in press, and will be ready for delivery in a day or two. For sale at the Church Depository, 20 John street.

Nov. 23—4t THOMAS C. BUTLER, Agent.

SERMONS BY ENGLISH DIVINES. Selections from Recent Importations.

Allies' Sermons on the Romans, &c., 1 vol. 8vo.	$3 25
Garbett's Parochial Sermons, vol. 2	3 50
Hook's Sermons on various subjects, 12mo.	2 50
Manning's Sermons before the University, 1 vol. 8vo.	1 75
Manning's Sermon and Appendix on Rule of Faith, 1 vol. 8vo.	1 75
Newman's Sermons before the University, 1 vol. 8vo.	2 75
Melvill's Sermons on the less Permanent Facts of Scripture, vol. 1	3 00
Marriott's Sermons before the University, 1 vol. 12mo.	2 00
Deansfield's Forty Six Sermons, 1 vol. 8vo.	4 50
Bennett's Miscellaneous Sermons, 2 vols. 12mo.	4 50
Girdlestone's Twenty Parochial Sermons	1 75
Tuson's Parochial and Family Sermons	2 25
Jackson's Six Sermons on the Christian Character	1 25
Smith's Sermons, preached at Plymouth	1 50
Dering's Sermons, preached at Pluckley	1 50
Cooper's Sermons on the leading Doctrines of the Gospel	1 00
Fowler's Sermons on various subjects	1 38
Jones's Sermons on the Trinity, 1 vol. 8 vo.	2 50
Maurice's Christmas Day and other Sermons, 8vo	3 75
Marsden's Discourses for the Festivals, 8vo.	3 75
Bishop Horne's Discourses, 2 vols. 8vo	5 50
Bishop Bull's Sermons on Primitive Christianity, 8vo.	3 00
Archbishop Sandy's Sermons, 8vo.	3 50
Archbishop Secker's Sermons, 7 vols. 8vo.	9 00
Bishop Sherlock's Discourses, 4 vols. 8vo.	5 00
Le Bas' Sermons on various subjects, 3 vols.	6 00
Jortin's Sermons on different subjects, 4 vols.	5 00
Miller's Sermons, preached at Bagnor, 8vo.	3 00
South's Sermons, best edition, 5 vols. 8vo. Oxford	15 00
Do. do. Edinburgh edition, 2 vols., large, 8vo.	5 50

For sale by the Importers,
D. APPLETON & CO,
200 Broadway.

☞ Foreign books imported to order by every mail steamer. Nov. 23

VALUABLE BOOKS.—History of the Protestant Episcopal Churches, in the city of New York; embellished with a highly finished engraving of each Church, on steel. This splendid work is being published in parts, and has reached the 5th number. The style and character of the engravings and typography are not surpassed by any publication of the American press. To be complete in twelve numbers of sixteen royal 8vo. pages. Each number contains two engravings, 25 cts.

Reprint of the Journals of the Conventions of the Diocese of New York, republished under the supervision of the Bishop of the Diocese, and the Secretary of the Convention, from the several Journals as originally printed. One volume octavo. Full bound, *sheep*, $2.

Dictionary of the Church, containing an exposition of Terms, Phrases, and Subjects, connected with the External order, Sacraments, Worship and Usages of the Protestant Episcopal Church. With a special reference to the Church in the United States, by the Rev. Wm. Staunton. Second edition. One volume 12mo. muslin, $1 25.

Mrs. Leicester's School, or the History of several Young Ladies, related by themselves; by Charles Lamb, and Sister. One vol. 16mo. muslin. Splendid frontispiece, 50 cts.

☞ Among the numerous testimonials of the value of this book are the following:

Mr. Onderdonk has shown good taste in selecting for publication a book which Coleridge, we believe, pronounced to be the best of the English Classics. Perhaps the judgment was partial, but certainly the book is one which may be read with pleasure and profit by young and old, gay and thoughtful. We hope the publisher will be encouraged to bring out other works, which, like this, afford innocent and healthy excitement to the mind.—*Churchman.*

The Church—the Faith—Tradition. A Sermon by Benjamin T. Onderdonk, D. D., Bishop of the Diocese of New York, and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary, 12½ cts.

The Relation of the Clergy and Laity. A sermon by Samuel Seabury, D. D., Rector of the Church of the Annunciation, New York, 12½ cts.

HENRY M. ONDERDONK,
Publisher, 25 John street.

☞ H. M. O. also offers a valuable assortment of Theological and Standard Works, together with Bibles and Prayer Books of all sizes and prices, including the splendidly illustrated Prayer Book, edited by Dr. Wainwright, at $6 50—one of the most elegant holiday presents that can be made.

November 23—4t

Continuation of
ENGLISH THEOLOGICAL WORKS.

ANNALS OF THE FAITH, vol 3,	$1 25
Anderson's Cloud of Witnesses, vol 2,	3 00
Baptismal Fonts, Illustrations of, No. 8,	75
Bingham's Ecclesiastical Antiquities, vol 7,	3 50
Bampton Lectures for 1844 (by Dr Self)	3 25
Christian Family Library, vol 40,	1 88
Cookesley's Sermons at Windsor, vol 2,	1 75
Calderwood's Kirk of Scotland, vol 5,	3 00
Church of England Quarterly Review, vol. 14,	4 00
Ecclesiologist, vol 3, with engravings,	2 50
Ellis's History Lond. Missionary Society, vol 1,	3 75
Edinburgh Biblical Cabinet, vols 43 and 44,	4 00
English Review, No. 3,	2 00
Fleury's Ecclesiastical History, vol 2,	3 50
Field's Book of the Church, vol 1,	4 25
Garbett's Parochial Sermons, vol 2,	3 50
Hengstenberg's Comment. on Psalms, vol 1,	2 50
Library of Anglo Catholic Theology, vol 21,	3 00
Library of the Fathers, vol 17,	3 00
Lives of the English Saints, No. 7,	1 00
Lectures on Prophecy, vol. 4,	1 25
Morning Exercises at Cripplegate, vol 4,	3 50
Newman's Parochial Sermons, vol 5,	3 25
Pulpit (The) vol 45, large 8vo,	2 50
Pulpit Cyclopœdia, vol 4,	1 75
Parker Society's Publications, vol 13,	4 50
Plain Sermons, vol 5,	2 00
Palæographia Sacra Pictoria, No. 3,	2 50
Tracts of the Anglican Fathers, vol 4,	3 00
Usher's (Archbp.) Works, vol 13,	3 50
Welsh's (Dr.) Church History, vol 1,	3 75
Wodrow Church-History Correspondence, v2,	3 50

Imported and for sale by
Nov. 16. WILEY & PUTNAM, 161 Broaway.

ENGLISH ANNUALS FOR 1845.—D. APPLETON & Co., respectfully inform the Trade and the public, that they have received (per Hibernia) the following English Annuals for the ensuing year:

Heath's Book of Beauty, blue silk.
Heath's Keepsake, crimson silk.
Ackerman's Forget-Me-Not, morocco, gilt.

They will receive by the next steamer, Cattermole's Historical Annual. This work is intended to supply the place of "Heath's Picturesque Annual." Nov. 16.

Notices of Books.

Documents relative to the Erection and Endowments of Additional Bishoprics in the Colonies.

The Church in the Colonies. No. 1. *The Church in Canada.* A Journal of Visitation to a part of the Western portion of his Diocese, by the Lord Bishop of Toronto, in the autumn of 1842, with a map.

The Church in the Colonies. No 2. *The Church in Canada.* A Journal of Visitation to a part of the Diocese of Quebec, by the Lord Bishop of Montreal, in the spring of 1843, with a map.

The Church in the Colonies. No. 3. A Journal of Visitation in Nova Scotia, Cape Breton, and along the eastern shore of New Brunswick, by the Lord Bishop of Nova Scotia, in the summer and autumn of 1843, with a map.

The Church in the Colonies. No. 4. *New Zealand.* Part I. Letters from the Bishop to the Society for the Propagation of the Gospel, together with extracts from his Visitation Journal from July, 1842, to January, 1843, with a map. London: Printed for the Society for the Propagation of the Gospel. Sold by Rivingtons, Hatchards, and Burns.

We have written so fully, elsewhere, on the vital topics to which a perusal of these important publications has given rise in our mind, that we need only recommend a careful consideration of the following preface, or Summary of Colonial Religious History:—

"It is impossible to estimate the loss which the Church of England has sustained by the want, for nearly two centuries, of Bishops in the Colonies. It was in the year 1607, that Robert Hunt, an English Clergyman, landed in Virginia, with a party of settlers; but it was not until 1785, after the separation of the States from the mother country, that a single Bishop was consecrated from any part of the North American Continent. Thus, for upwards of one hundred and seventy years, and while so many new communities, of British origin, were growing to maturity, the Church was left unorganized—shorn of its ordinances—subject to every sort of disorder—and in a position of disadvantage, as compared with the Nonconformist bodies. As early, however, as the year 1638, the sagacious mind of Laud had conceived a design for the remedy of an evil then at its rise, by sending a Bishop to New England; but the scheme was thwarted by the outbreak of troubles in Scotland.(a) A similar proposal was made soon after the Restoration, by Lord Chancellor Clarendon, and so fully approved by the King, that a patent was actually made out, constituting Dr. Alexander Murray, Bishop of Virginia, with a general charge over the other Provinces. But this noble project, which, if carried into effect, would doubtless have exercised a sensible influence on the religious and political institutions of America, was defeated by the accession to power of the 'Cabal Ministry.' (b)

"The very first Missionaries who were nominated by the Society for the Propagation of the Gospel made strong and repeated representations on the necessity of sending out Bishops. Thus the Rev. John Talbot wrote from New York, in 1702:—'We have great need of a Bishop here, to visit all the churches, to ordain some, to confirm others, and bless all.'

"Again, the next year, he speaks of many falling away into dissent, for want of a lawful ministry; while those who were willing and qualified to serve shrunk from the loss and hazard of a voyage to England to obtain holy orders. He then expresses his assurance that—

"'Did our gracious Queen Anne but know the necessities of her many good subjects in these parts of the world, she would allow £1,000 per annum, rather than so many souls should suffer. Meanwhile, I don't doubt but some learned and good man would go further, and do the Church more service with £100 per annum, than with a coach and six one hundred years hence.'

"Writing, in 1704, to his friend George Keith, who had returned home, he goes so far as to speak both of the right person to be appointed, and the mode of providing for him:—

"'Mr. John Lillingston designs, it seems, to go for England next year; he seems to be the fittest person that America affords for the office of a Suffragan; and several persons both of the laity and clergy, have wished he were the man; and if my Lord of London thought fit to authorize him, several of the clergy, both of this province and of Maryland, have said they would pay their tenths unto him, as my Lord of London's Vicegerent, whereby the Bishop of America might have as honorable provision as some in Europe.' (c)

"The other Missionaries concurred in pressing this subject upon the attention of the authorities at home.

"'Excuse me to the Society,' says the Rev. Thoroughgood Moor, in 1704, 'if I am earnest with them for a Suffragan, and that they would have a particular regard to the unanimous request of the clergy in all parts of America upon this account.' (d)

In 1705, a memorial to the Archbishops and Bishops was agreed upon, aad signed by fourteen clergymen assembled at Burlington, praying for the appointment of a Suffragan Bishop. (e)

"These urgent and repeated solicitations for the complete organization of the American Church were not unheeded by the Society, who embodied them in a memorial to the Queen, in the year 1709. (f) And it was about this time that, as we are informed by his biographer, (g) a plan was proposed for sending out Dean Swift as Bishop to Virginia, but it is needless to say that no appointment was made.

"In 1710, Colonel Nicholson, the Governor of Virginia, and a most munificent benefactor to the Church, expressed, in a letter to the Archbishop of Canterbury, his opinion, 'that unless a Bishop be sent in a short time, the Church of England will rather diminish than increase in North America.' (h)

"At length the Society appears to have matured a comprehensive plan for providing the Church in the Colonies with Episcopal government; and accordingly, on the 24th of March, 1713, a representation on the subject was drawn up, and in due time presented to her Majesty, setting forth, as the opinion of the Society, after the most mature deliberation—

"'That it is highly expedient that four Bishops be sent thither as soon as conveniently may be, to forward the great work of converting infidels to the saving faith of our blessed Redeemer, and for the better regulating such Christians in their faith and practice as are already converted thereunto; that is to say, two for the care and superintendency of the islands, and as many for the Continent.'

"The memorial, which proceeds upon the known disposition of the Queen to comply with the earnest applications, now eleven years continued, of her Colonial subjects, suggests further, that the two island Sees be fixed at Jamaica and Barbados; those for the American continent at Williamsburg in Virginia, and Burlington in New Jersey; at which latter place the Society had expended a sum of £600 for the purchase of a house and land for the Bishop. (i)

"There appears to be no doubt that the Queen's approbation was given to this proposal; and that the Bishoprics were to have been endowed by the proceeds arising from the sale of land in St. Christopher's; but unhappily, the death of Her Majesty put an end to the arrangements.

"The Society took an early opportunity, after the accession of George I., of renewing their memorial to the Crown; but the jealousies of party, heightened by distrust of a clergy suspected of favoring the Stuart family, precluded all hope of its being entertained by the administration of Sir Robert Walpole. The importance, however, which Archbishop Tenison attached to the subject may be judged of by the fact, that he bequeathed, by will, dated 1715, the sum of £1,000 toward the settlement of Bishops in America.

"Here it should be mentioned that, soon afterwards, in 1717, an unknown benefactor gave the sum of £1,000 to the Society for the Propagation of the Gospel, with directions that 'the principal and interest might be applied towards the maintenance of a Bishop in America, when such Bishop should be established.' This fund was increased in 1720, by a gift of £500, for the same purpose, by Dugald Campbell, Esq.; and, in 1741, by a benefaction of like amount from the Lady Elizabeth Hastings. These donations show that the interest in the full organization of the American Church was not confined to the clergy.

"The fund continued to accumulate till the year 1787; since which time the interest has been paid towards the endowment of the Bishopric of Nova Scotia; the whole capital, in Government Securities, now amounting to nearly £15,000.

"An event occurred in 1723 which induced Bishop Gibson to press the matter more urgently on the attention of the minister. The Rev. Robert Welton, and the Rev. John Talbot, who had so long and so warmly contended for the establishment of the Episcopate in America, were consecrated by the nonjuring Bishops, and went back to the Colonies. The Government at home successfully interfered to prevent the exercise of their functions, but still unaccountably refused to sanction the consecration of clergymen friendly to the Hanoverian line.

"In 1725, the Society received a memorial from the clergy of New England, complaining of the grievances to which themselves and their congregations were subject; and suggesting, as the most effectual remedy, the sending of 'an orthodox and loyal Bishop' to reside among them. 'This great blessing of a worthy Bishop' was desired, not only by the professed members of the Church, but by many who, though disposed to it in their hearts, had hitherto been prevented from joining it openly. (j)

"In his sermon before the Society, in 1741, Secker, then Bishop of Oxford, spoke of the disadvantages under which the Church in America labored for want of Bishops.

"In 1749, Bishop Sherlock, writing to the Rev. Dr. Johnson, says:—

"'I have been soliciting the establishment of one or two Bishops, to reside in proper parts of the plantations, and to have the conduct and direction of the whole. I am sensible, for myself, that I am capable of doing but little service to those distant Churches; and I am persuaded that no Bishop residing in England ought to have, or willingly to undertake, the province. As soon as I came to the See of London, I presented a memorial to the King on this subject, which he referred to his principal officers of state, to be considered.' (k)

"It will naturally be asked, if so general a desire was expressed by the clergy in the plantations for the appointment of Bishops, and the reasonableness and importance of the measure were so fully admitted by the heads of the Church at home, why the appointment was still delayed? The answer must be, that the prejudices of those who opposed the introduction of Episcopacy into America outweighed the representations of its advocates.

"The objections commonly entertained were rather of a civil and political, than of an ecclesiastical character. There was, of course, the old traditionary feeling, especially in the New England states, against what they termed 'prelacy,' as connected with religious intolerance; and this objection was much strengthened by vague apprehensions of some coercive power to be exercised by a Bishop over the laity—of his interference with the authority of the governor, and of taxes which might be levied for his support. But, besides all this, the people were becoming gradually more democratic in their habits, and so, more and more jealous of the influence which Episcopacy might exert in favor of monarchy and the institutions of the mother country.

"Proposals were sent home by some of the New England clergy, in 1750, with a view of obviating such objections; and a plan was drawn up in the same year by Bishop Butler, (l) embodying the proposals of the memorialists, in the hope of disarming hostility; but it shared the fate of its many predecessors. The truth is, that while the dissenters in the Colonies and at home were united in opposition to the measure, the mass of English Churchmen, ignorant and indifferent, gave themselves no trouble about it. The society had done its part, by frequent addresses to the Crown; and the Bishops continued to do theirs. Bishop Sherlock thus expressed himself on the subject to Dr. Doddridge, May 11, 1751:—

"'The care of it [the Church of England] as an Episcopal Church is supposed to be in the Bishop of London. How he comes to be charged with this care, I will not now inquire; but sure I am that the care is improperly lodged: for a Bishop to live at one end of the world, and his Church at another, must make the office very uncomfortable to the Bishop, and, in a great measure, useless to the people.'

"He then alludes to the great inconveniences arising from want of a resident Bishop, the hazard and expense of going to England for ordination, &c., and adds:—

"'For these reasons and others of no less weight, I did apply to the King, as soon as I was Bishop of London, to have two or three Bishops appointed for the Plantations, to reside there. I thought there could be no reasonable objection to it, not even from the dissenters, as the Bishops proposed were to have no jurisdiction but over the clergy of their own Church.'

"But although the proposal, in itself most reasonable, was made in so conciliatory a spirit, and although no design was entertained of sending a Bishop to New England, where the dissenters predominated, yet it met with the most determined opposition in that country.

"'Was this,' the Bishop asks, 'consistent even with a spirit of toleration? Would they think themselves tolerated, if they were debarred the right of appointing ministers among themselves, and were obliged to send all their candidates to Geneva or Scotland for orders? At the same time that they gave this opposition, they set up a mission of their own for Virginia, a country entirely Episcopal, by authority of their synod. And in their own country, where they have the power, they have prosecuted and imprisoned several members for not paying towards supporting the dissenting preachers, though no such charge can, by any color of law, be imposed on them: this has been the case in New England.' (m)

(*To be concluded in in our next.*)

(a) Heylyn's Life of Laud, p. 347.

(b) Gadsden's Life of Bishop Dehon, p. 5. Secker states, from an examination of Bishop Gibson's papers, that the failure was owing to the endowment being made payable out of the customs.—*Letter to H. Walpole. Works*, vol. xi. p. 355.

(c) MS. Letters, in possession of S. P. G. vol. ii. 23.

(d) MS. Letters, vol. ii. 25.

(e) Appendix to Journal, 86.

(f) Appendix to Journal, 139.

(g) Scott's Life of Swift, prefixed to his Works, p. 98.

(h) Vol. v, 1, 94. (i) MS. Letters, vol. viii. p. 45.

(j) Fulham papers.

(k) Chandler's Life of Dr. Johnson, p. 131.

(l) Calamy's Hist. Account of his own Life, vol. ii. p. 335. Note by the Editor.

(m) Correspondence and Diary of Dr. Doddridge, vol. v. p. 201.

Popular Protestantism.

We meet in this world with a faith more gallant, fine, and delicate, than the plain and homely belief which I have described; a modish and courtly faith it is, which sits still, and yet sets you in the lap of Christ. It passes under so many names that I cannot stand to number them all now. It is called a casting of ourselves upon Christ, a relying on his merits, a shrouding ourselves under the robes of his righteousness; and though sometimes it is called a going to him for salvation, yet there is this mystery in the business, that you may go, and yet not go; you may go, and yet stand still; you may cast yourself upon him, and not come to him; or if you take one little step, and be at the pains to come to him, the work is done, and you need not follow him. It is indeed a resting, not a travelling grace. And such a grand secret there is in it, that a man may rest before he stir a foot; he may lean on Christ, and approach no nearer him than he was before; he may lay hold on him, and yet remain at the greatest distance from him. It will carry you to the end of your way, before you are at the beginning; the very first step of it is to stay yourself; the beginning of its motion is to be at rest. The multitude goes in crowds in this wide road; the voice of the people cries up this as the only way to heaven. All the wicked men in the world are well contented to take this journey, which may be finished at one step; and to run this race, which may be accomplished in a breath, and for which the last breath in their body may as well serve as any else. There is no man but he lays hold of Christ; and having heard that this is faith, do what you can, it is not possible to beat off his hands. There is not a soul so wicked, but it applies to itself his righteousness, and fancies all its sins to be covered therewith. It is the sweetest thing in the world to cast themselves into his arms, and expect not to go, but to be carried to heaven. They rest on him, and him only for salvation. They rest on him so solely for it that they are loth to stir a foot to contribute anything towards it. They would have him take all the honor of the business to himself; and are desirous to do not so much as one good action, but leave him to do all, and impute his doings to them. Thus they imagine themselves to be the only advancers of free grace; and they think there are none but they that set the crown upon Christ's head.—*Bishop Patrick's Parable of the Pilgrim.*

Dr. Pusey's Sermons at Ilfracombe.

The west-country papers seem by no means inclined to drop the discussion of this subject. One of them, writing on the authority of an admiring correspondent says: "Not only did Dr. Pusey attract, as might be expected, crowded audiences, persons of all shades of opinion; but that, as might be expected, he sent those audiences away in a marvellous state of accordance in sentiment and judgment. High Churchmen, low Churchmen, no Churchmen, anti-Churchmen,—all were unanimous in their expressions of delight at the edifying and evangelical tone of his doctrine and exhortation. One of his sermons was preached in furtherance of the erection of a new church. The text was 1 John iv. 8. 'God is love.' And such was the effect of his sober and Christian eloquence, that the collection amounted to nearly 80*l.*,—a sum before unheard of on such an occasion at Ilfracombe. This, however, was not the most striking proof of his success. On the following day, a numerous deputation from all parties waited on him, some of whom, two days before, would have deemed it quite impossible that they could be brought to do honor to Dr. Pusey,—some, in short, of the most ardent and ultra-Protestant partisans, who entreated him to give to the world the sermon from which they had profited so highly. Now, in all this we frankly avow there is nothing which greatly surprises us. It is quite in accordance with what we have heard of Dr. Pusey in former years, when he was sojourning quietly on the coast of Devon, long before his name became a by-word; but though not much surprised, we are much pleased, for we can hardly be mistaken in the hope that this incident will do something,—it may be much,—to restore peace."

Serious Questions regarding the Things Above.

Are our hearts indeed set on things above, where Jesus sits at God's right hand? Search and try. Do we, in good earnest, travail with high and heavenly designs? Are we ambitious of nothing so much as to be like Jesus, and, by the utmost self-denying ways, to obtain his glory? Do we spare no pains to flatten our too eager desires towards the things on earth; to let out our vain and airy conceits; to sharpen our appetites after real righteousness; to inflame our love, to heighten our desire and hope, to strengthen our faith, to excite our watchfulness, and engage our serious endeavors that we may possess the things above? Are our hearts carried aloft in holy prayers? Do we send up continually the sacrifice of praise, giving thanks to God for all his benefits?—*Bishop Patrick.*

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April 6, 1844.—yly

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November 9—tf

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June 29—yly W. H. PADDOCK.

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REV. P. L. JAQUES, RECTOR.
Port Colden, Sept. 17th, 1844. s28—8t

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New York, April 6, 1844.

The Churchman.

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